1477. dd. 58

THE FAITH, DOCTRINE AND RELIGION,

Professed and Protected in the Realm of ENGLAND, and Dominions of the same;

Expressed in thirty nine

ARTICLES.

Concordably agreed upon by the Reverend *Bishops* and *Clergy* of this Kingdom, at two several Meetings, or Convocations of theirs, in the years of our Lord, 1562, and 1604.

The said ARTICLES Analysed into *Propositions*, and the *Propositions* proved to be agreeable both to the written Word of God, and to the extant *Confessions* of all the neighbor Churches *Christianly Reformed*.

The Adversaries also of Note, and Name, which from the *Apostles* days, and *Primitive Church* hitherto, have crossed, or contradicted the said *Articles* in general, or any particle; or *Proposition* arising from any of them in particular, hereby are discovered, laid open, and confuted.

Perused, and by the lawfull authority of the Church of England allowed to be publick.

Rom. xvi. 17.

I beseech you, Brethren, Mark them diligently, which cause divisions, and offences, contrary to the Doctrine, which ye have received, and avoid them.

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To the Most Reverend Father in God, and his right Honourable good Lord, *RICHARD*, by the Divine Providence *Arch-Bishop* of *Canterbury*, and *Primate* of *England*, and *Councellor* to the most High, and Mighty Prince, James, King of *Great Britain*, *France*, and *Ireland*.

MOST *Reverend Father in God*, there is no one thing in this world, that of men truly-zealous and *Christian*, in these later days of the world with greater earnestness hath been desired, then that by a joint, and common consent of all the *Churches* rightly, and according to the *Canons* of the Sacred *Scriptures*, *reformed*, there might be a *Draught* made, and divulged, containing, and expressing the Sum, and Substance of that *Religion*, which they do both concordably teach, and uniformly maintain.

That holy man (of happy remembrance) Dr. *Cranmer*, (who sometime enjoyed that room in our *Church*, which Your *Grace* now worthily possesseth) in the days of that most godly young Prince, *King Edward the Sixth*, employed a great part of his *Arch-Bishop Cranmer.*

time, and ſtudy, for the effecting of that work; and imparted his thoughts with the moſt principal Perſons, and of rareſt Note in thoſe days for their Wiſdom, Piety, and Credit among the people of God throughout *Chriſtendom*. M. *Calvin*, underſtanding of his intent, addreſſed his Letters unto the ſaid *Arch-Biſhop*, and offered his ſervice, ſaying, *That might his labours ſtand the Church inſtead*, Ne decem quidem maria, *it would not grieve him to ſail over ten Seas to ſuch a purpoſe.*

Unity of Doctrine in all *Churches Reformed.*

2. But this proving a work of much difficulty, if not altogether unpoſſible in mens eyes, eſpecially in thoſe days, to be brought about; the next courſe, and reſolution was, that every *Kingdom*, and *Free-State*, or *Principality*, which had abandoned the *Superſtitious*, and *Anti-Chriſtian Religion* of the *Church* of *Rome*, and embraced the *Goſpel* of *Chriſt*, ſhould divulge a *Briefe* of that *Religion*, which among themſelves was taught, and believed, and whereby, through the mercy of God in *Chriſt*, they did hope to be ſaved. Which to Gods great glory, and the ſingular benefit, and comfort of all *Churches*, both preſent, and to come (as the extant *Harmony* of all their *Confeſſions* doth moſt t weetly record) with no great labor was notably performed.

This work of theirs told the *Churches* in thoſe days, and doth us, and will inform our Poſterity; that not only in every particular *State*, and *Kingdom*, but alſo throughout *Chriſtendom*, where the *Goſpel* was entertained, the *Primitive*, and *Apoſtolical* days of the *Church* were again reſtored. For the multitudes of them, that did believe (I ſpeak both *jointly* of all, and *ſeverally* of *each reformed* People, not of every *particular Perſon*, *fantaſtique*, *falſe Apoſtles*, and *perverſe Teachers*, *or Profeſſors* in any *Church*, who were not wanting even in the *Apoſtles* days) touching the *main* and *fundamentall* Points of *true Religion*, were then of *one heart*, and of *one ſoul*, and did *think*, and *ſpeak one thing*, and *live in peace* *.

* *Ab initio Reformationis ardebant amore veritatis omnes Politici, Eccleſiaſtici, Plebei*; Jezler. de diuturbelli Euchar. p. 49.

Unity of Doctrine in the *Church of England*, in *King Edward the Sixths* days.

3. The ſaid *Arch-biſhop* (for unto whom better, after *God*, and the *King*, can we aſcribe the glory of this *Worthy Act*?) wrought this *Unity*, and *Uniformity* of *Doctrine* in this *Kingdom*, in the *Halcyon* days of our *Engliſh Joſias*, *King Edward the Sixth* of that name: and the ſame *Doctrine*, ſo by his means

eſtabliſhed

eſtabliſhed in the time of Peace (a notable work of Peace) like a Manly, Heroical, and Heavenly *Captain*, under our *Generall, Jeſus Chriſt*, he reſolutely, even with his Heart-blood, and in the fiery Torments, afterwards confirmed in the dayes of *Perſecution*.

A certain Learned Man, (ſpeaking of the *Religion* here then profeſſed, and writing unto the *Lords* of our late *Queens Councel*) doth ſay, *He* (meaning the *Papiſts* his Adverſary, who charged our *Church* with Diſcord, and Diſagreements about matters of Religion) *He ought* (ſaid he) *if he had been able, to have brought out the publick* Confeſſions, *and* Articles *of Faith, agreed in* King Edwards *time; and have ſhewed any in* England, *that, profeſſing the Goſpel, diſſenteth from the ſame.* So eſteemed he (and with him many thouſands of learned, and judicious men) of the Doctrine, then ratified by Authority, and profeſſed in this Kingdom. Anno 1552. King Edward the Sixth.

But thoſe days of our *Churches Peace* continued not long through our unthankfulneſs, and ſins) neither on the other ſide was our *Perſecution* permanent (through the goodneſs of God;) though for the time exceeding vehement, and violent. For, *nubecula fuit, & cito tranſiit*, it vaniſhed away quickly, as do many raging Storms, even upon the ſudden; yet not through the powder of *Gun-powder*, and *Treaſons*; but through the force of ardent Prayers unto the Almighty. For, *Arma Eccleſiæ, Preces*. Queen Mary.

4. We find, that Mr. *Latimer* (that Sacred, and Reverend *Father*) addicted himſelf very ſeriouſly in thoſe days unto the exerciſe of Prayers; and his principal, and moſt uſual Prayers were, firſt, for *himſelf*; next, for the *afflicted Church* of *England*; and laſtly, for *Lady Elizabeth*, the deceaſed *King Edwards*, and *Queen Maries* Siſter. The Prayers of the perſecuted *Saints* for the reducing of *true Religion* into the *Realm*.

For himſelf he prayed, that, as God had made him a *Miniſter*, and *Preacher* of his Truth: ſo he might conſtantly bear witneſs unto the ſame, and have the Grace, and Power to maintain it in the face of the World; even till the hour of death. For the *Church* of *England* he prayed, that God would be pleaſed once again to reſtore the *free Preaching* of the Goſpel Father Latimer.

pel to this *Realm*, and this, with all possible fervency of Spirit, he craved at the hands of God. And for *Lady Elizabeth*, that he would preserve, and make her a *comfort* to his then *comfortless* people in *England*. And the Almighty, and our Heavenly Father both heard, and granted all, and every of his Petitions.

Bishop Parkhurst.

Mr. *Gualter*, that learned, painfull, and excellent *Divine* at *Tigure*, dedicating his Holy and *Christian Comments* upon the *lesser Prophets* unto Dr. *Parkhurst*, *Bishop* of *Norwich*, (who, in the days of the forementioned *Queen Mary*, voluntarily had exiled himself so far as *Switzerland*, for his preservation, if it might be, unto better times) saith of the said *Parkhurst*, that,

Queen Elizabeth.

when he lived in *Tigure*, the *Lady Elizabeth* was ever in his mouth; her *Faith*, her *Wisedom*, her *Magnanimous Spirit*, her *Virgineous*, and *chaste Behaviour*, he would ever celebrate with high words, and commendations, and that God would guard, and safeguard her person for the good of his people, was his daily prayer: yea (saith the same *Gualter*) *orabant idem tecum pij omnes*, it was not *your Prayer* only, but *all Gods people* so prayed besides. And their Prayers were not made in vain. For both *Queen Mary* lived not long; and the *Lady Elizabeth* was placed in the Royal Throne; *Superstition* was expulsed, and *true Religion* again, to the singular comfort, and multiplication of Gods people in this Kingdome, very solemnly restored.

True Doctrine restored *anno* 1558. and an *uniformity* of the same established, and published, *anno* 1562.

5. Notwithstanding, an *Uniformity* of *Doctrine* to be taught, embraced, and professed, by authority of the *Prince* and *State*, was not published till certain years after the *Queens* attaining the *Kingly Diadem*; but then *Articles of Religion*, to the number of *thirty nine*, drawn yet three years afore, were commended to the consideration, and perusal of the whole *Clergy* of both *Provinces*, in an orderly, and lawfull *Assembly*, or *Convocation* of theirs at *London*; and by a sweet, and unanimous readiness, thereupon by them allowed. This was effected in the year of our *Lord* 1562. in the same year, that the merciless *Massacre* at *Vassey* in *France* was committed by the *Duke* of *Guise*; and the same very time also, that all the *Pro-*

Anno 1562.

testants

teſtants in that Countrey of *France*, for holding, and profeſſing the ſame *Doctrine*, were ſentenced unto Death, and Deſtruction, by the *Parliament* at *Paris*: after which their condemnation enſued thoſe horrible, and more then ſavage Murthers and Slaughters of the *Religious*, and only for their *Religion*, at *Carraſcone*, at *Tholouſe Amiens*, *Tours*, *Sens*, *Agen*, *Aurane*, and many other *Cities*, *Towns*, and *Villages* throughout *France*.

A principal contriver of this *Uniformity* in *Religion*, and thereby *Unity* among us, was another *Predeceſſor* of Your Graces, even Dr. *Parker*, the firſt *Arch-Biſhop* of *Canterbury* in the ſaid *Queens* days. *Arch-Biſhop Parker.*

Hereupon wrote *Beza* from *Geneva*; *Doctrinæ puritas viget in* Anglia, *pure*, *& ſincere*; "Religion flouriſheth in *England* *Zanchius*, from *St*, *aſborough*; *Per hanc Reginam factum*" By her (meaning *Queen Elizabeth*) coming to the *Crown*, God "again hath reſtored his *Doctrine*, and true *Worſhip*: and *Danæus*; "The whole compaſs of the World hath never ſeen any thing "more bleſſed, nor more to be wiſhed then is her Government.

So now again flouriſhed thoſe *Apoſtolicall Times* (as I may ſay) of *Unity*, and *Uniformity* of *Doctrine* in our *Church*. For then were there no Contentions, nor Diſſentions, nor Thorny and Pricking Diſputations among us, about Queſtions of *Religion*, *tantum res nobis cum ſatellitibus quibusdam Pontificiis* (as *Biſhop Jewel* ſaid) we then skirmiſhed only with the *Papiſts*. As it was at the building of *Solomons Temple*; ſo was it with us then. We ſet upon the building of *Gods Houſe* (which is his *Church*) without *din*, without *noyſe*, and *ſtirs*. The Adverſaries without heard us, and heard of our doings abroad by the Pens of the learned *Jewel*, *Nowell*, *Calfebill*, and ſuch other *Architects* of ours: to our ſelves we were *comely at Ieruſalem*, to our enemies *terrible as an Army of Banners*.

6. Alſo what afore, *viz.* in the year 1562. they had agreed upon the ſame at another *Aſſembly* at *London*, in the yeare 1571. and the thirteenth of *Queen Elizabeth*, according to an *Act* of *Parliament* then made, the ſaid *Clergy* of *England* (the *Arch-Biſhops*, and *Biſhops* firſt beginning, and giving the example) Subſcription required unto the book of *Artieles* in the year 1571.

ample) by their several *Subscriptions* with their own Hands, most readily did prove.

Ann. 1572. Howbeit in the year next ensuing *scil. Anno* 1572. (a year many ways *memorable*, especially for the great, and generall *Massacre* of above an hundred thousand *Protestants* in *France*, chiefly in *Paris*, and the *Country* thereabout adjoining, begun on St: *Bartholomews Eve*; for *Pope Gregories* Excommunicating of *Queen Elizabeth*, for defending this *Doctrine*, and *Religion* which here we speak of; and thirdly, for the erecting of private *Presbyteries* now first in *England*: divers of the *inferior Ministers* in, and about *London*, and else-where in this *Kingdom*, not a little disturbing the quiet of our *State*, and *Peace*, some of them by untimely, and inconsiderate *Admonitions*, *Pamphlets*, and *Libels*; others by obstinate refusing to *subscribe*, as both *Law* did enjoyn, and their *Fathers* in *Christ*, and *Superiors* afore them had done. But these men speedily both by *Learning* were answered, and by *Authority* censured, suspended, or deprived.

Bartholomæus stet; quia Gallicus occubat. Atlas.

Unity of Doctrine still continued.

7. And yet not one of the *Recusants*, and so not one of *Englands Clergy*, either now, or afore, did ever oppugne the received, publick, and *Catholick Doctrine* of our *Church*; but most willingly approved, and applauded the same, as the Truth of God.

For even the *Admonitioners* themselves (which said, that they did strive for *true Religion*, and wished the *Parliament* even with perfect hatred to detest the *Church* of *England* whereof notwithstanding they were *Members*) even they do say, how *they* (meaning the *Bishops*, and their *partakers*) *hold the substance of Religion with us, and we with them.* And again; *We all* (of us) *confess one Christ.* And their *Champion* doth acknowledge, that her *Majesty* hath delivered us from the *spiritual Egypt* of *Popery*.

So that for *Doctrine* (I mean still for the *main Points* of Doctrine) there was now a sweet, and blessed concord among us: which *Unity* continued all that Holy, and Reverend *Fathers*, I mean *Arch-Bishop Parkers* Time, which was till the seventeenth year of *Queen Elizabeth*.

8. After

8. After him succeeded in the said *Arch-Episcopal Chair* Bishop *Grindal*, a right famous and worthy *Prelate*, and for *Religion* so sound, as in King *Edward's* dayes (had he *Prince* lived a while longer) he had been promoted unto the *Bishoprick* of *London*, upon the *Translation* of Bishop *Ridly* unto *Durham* (for these things had the *Stars* than in purpose.) But God otherwise had decreed for their Advancements, as that the one of them should pass through the Fire into the Kingdom of Heaven; and the other escape the dangers of many Storms, and Waters, before he came unto any Preferment at all. And so accordingly *Ridly* was burned, and *Grindal* banished: and both of them deprived either of Life, or Living, or both; and that for one and the same Cause, and Doctrine, which they had preached, and we profess. *Arch-Bishop Grindal.*

But the tempest being over-blown, Queen *Elizabeth* (Her self having likewise escaped the bloody hands of her cruel Enemies, yea and *Gun-powder Treason*, and *Treasons* more in most barbarous manner laid to have blown up her *Saint-like*, and sanctified *Body*, and *Soul*, into the Heavens; and all for her constant favouring and embracing this very Doctrine (Her *Majesty* (not forgetful what he had endured for the Cause of Christ, and his Church) advanced this zealous *Confessor*, and tried *Souldier*, unto the *See* first of *London*, (afore designed him) next of *York*, and lastly of *Canterbury*.

The *Care* of this Arch-Bishop was great to further the glory of God; but, through the envy and malice of his Ill-willers, his Power was but small; his Place *high*, but himself made *low*, through some disgraces, by his potent Adversaries; which he meekly and patiently endured till his dying day.

9. During the time of this mans Troubles, among other, two things especially deserve Observation; One is, the flocking of *Jesuits* into the *Kingdom*, who afore then never came among us; The other is, the *insolency* and *boldnesse* of our home *Papists*. The *Factious* encrease, and grow confident.

The *Jesuits* indicted *Councils*; summoned *Synods*; enacted and reversed *Orders*; and exercised *Papal Jurisdiction* among us: we not witting, nor so much as dreaming of any such matter.

The *Brethren* (for so did they stile themselves) in their *Churches*, and *Charges*, would neither *pray*, nor *say Service*, nor *Baptize*, nor celebrate the *Lords Supper*, nor *Marry*, nor *Bury*, nor do any other *Ecclesiastical Duty* according to the *Law*: but after their own devisings. And abroad (as if they had been acquainted with the *Jesuitical Proceedings*; or the *Jesuits* with their *Practices*) they had their *Meetings* both *Classical*, and *Synodical*; they set down *Decrees*, levelled *Orders*, elected *Ministers*, exacted *Subscriptions*, and executed the *Censures* of *Suspension*, and *Excommunication*, where they thought good.

The *Jesuites* had for their *Provincial*, first *Robert Parsons*, alias *Cowbuck*, then *Weston*, and lastly *Garnet*, which (*Garnet*) continued in that Office, till the year 1605. when he was apprehended, and for most horrible, and Hellish *Treasons*, as an arrant *Traitor*, put to death in *Paul's Church-yard* the same year. And the *Brethren* had their (I know not what) *chief* Men. All of these residing in, and about *London*; and in special favor both with the *Gentry*, and *Vulgar people* of their several *Factions*: and so continued, multiplying their number, and growing *strong*, even *head-strong* in boldness, and *Schism*, till the dying day of this most grave, and reverend *Arch-Bishop*, which was in the Moneth of *July* 1583.

10. Some four Months afore whose Death, the said *Brethren*, at a certain *Assembly* of their own appointing, among other things (as I find) decreed, that if *Subscription* unto the Book of *Articles of Religion* (afore-mentioned, and still meant) should again be urged, the said *Brethren* might subscribe thereunto according to the *Statute*. Which declareth, that what Diversity, and Disagreement soever was about other matters, yet abode there still a blessed *Unity* among us touching the *Foundation* of *Christian Religion*. And this was in the twenty fifth year of *Queen Elizabeth*.

Unity of Doctrine still holdeth among us.

Anno 1583.

11. Next unto him Dr. *Whitegift*, then *Bishop* of *Worcester* (a Man deservedly unto that Dignity promoted, and for his manifold pains in Writing, Teaching, and defending the Truth; his Wisedome in governing; and his well-demeaning of himself every way, worthy the *honor* which he did

Arch-Bishop Whitegift.

enjoy, or the *State* could advance him unto) from thence was *Translated* unto the *See* of *Canterbury*.

No sooner was he confirmed in his *Office*; but, observing both the open, and intolerable contempt in many places of all *Church-Orders* by Authority prescribed; and hearing both of many secret *Conventicles*, and unlawfull *Assemblies* in his *Province*, and of the Tumults, and Garboils abroad, and even at his very Admission unto his Charge, raised in *Scotland*, and that for the self-same Cause, which by the *Brethren* here in *England* was maintained, and foreseeing the Dangers, and Troubles likely to ensue (for which he should give an account, if in time he sought not means to prevent them) he thought it his bounden *Duty* (for the preservation of *Unity*, and *Purity* in *Religion*, the preventing of further *Schism*, and the discovery of mens inclinations either unto *Peace*, or *Faction*) that all, and every *Minister Ecclesiastical* (having *Cure of Souls* within the *Province* of *Canterbury*) under his own *Hand*, and by *Subscription*, should testifie his *consent*, both unto the points of *Religion* in the *Convocation*, *Anno* 1562. approved, and likewise unto other *Articles*, necessary for Concord sake, of all, and every man, *Ministers* especially to be acknowledged: and accordingly, by due course of *Law* called then thereunto. Which was done the very first year of his removal, and of Her *Majesty* the twenty sixth.

Subscription the second time called for.

This of the *Brethren* was termed, *The woful year of Subscription*; but, that they should so do, there was no cause, unless they are grieved, that *factious Spirits*, and *male-contented Ministers*, and *Preachers* were discovered, and their *erroneous*, and *Schismatical Opinions* brought into light. And surely never was their *Subscription* hitherto by Authority urged in this land, but divers *new Fancies* (held yet for *Truths*) not to be doubted of, among the *Brethren*) were thereby detected, for Gods people to avoid as *Monsters*: neither hath our *Church* lost by *imposing*, nor the *Adversaries* gained, at the long-run, by *refusing Subscription*.

Anno 1584.

12. In the years 1571, and 1572. when *Subscription* first was required, the whole Land will witness, that many, and sundry

How basely the Brethren conceive of the Doctrine, by the Bishops agreed upon, and established by the Prince.

Books (as well in Latin, as English) then, and afterward flew abroad. In which we read, how then, and in those daies, the Truth of God did in a manner but *peep out* (as it were) at the *Screen*; that *Cranmer*, *Parker*, *Grindal*, and all the other *Martyrs*, *Preachers*, and *Learned Men* (which first in our Age brought the light of the *Gospel* into this *Realm*) did see a little, and had a glimpse of the Truth, but oversaw many things, which in these daies of the *Sun*-shine of the *Gospel*, men of meaner gifts do see; and yet may not utter them without great danger of the *Laws* (through the iniquity of the Times) though the said things now seen be comprised in the *Book* of God, and also be a part of the *Gospel*, yea the very *Gospel* it self, (so true are they) and of such importance, as if *every Hair of our Heads were a Life* (say the *Brethren*) we ought to afford them in defence of these matters, the *Articles* of *Religion* penned, and agreed upon by the *Bishops* and *Clergy*, and ratified by the *Prince*, and *Parliament*, in comparison of these things now revealed, and newly come to light, are but Childish, and Toys.

Thus write they (as your *Grace* best knoweth, and I would have quoted the places where they may be read, had I either not written unto Your self, or did write unto a man unacquainted with their *Books*.) And had they here stayed, their Words had been able (without the more grace of God) to have moved the Parliament, and all the People of this Land (as they have prevailed but too much already with their too credulous *Favourites*) to think our *Church*, for all the *Reformation* wrought, and *Uniformity* in *Doctrine* established, to be much awry, and far from the Truth it should profess. But, setting down (as they have done) and publishing both what the Truth is, which now breaketh out, and offereth it self by their *Ministery* to the view of the whole World (which afore did but *peep out* at the *Screen*) and what the things be, which they of *mean Gifts* do see, and our *Fathers*, the *Martyrs*, *Bishops* and *Preachers*, both in King *Edward*'s dayes, and afterwards (known and acknowledged to be Men of excellent Parts) either did not see at all, or oversee; and what likewise the *Points* of *Doctrine* newly

now

now revealed, their *æternum Evangelium* (which without great danger may not be preached in *England*, no more than the Doctrine and Articles of the Church of *England* may be preached at *Rome*: and for defence whereof they ought to afford even their *very lives*, were they so many as the *Hairs* of every of their *Heads*) is, and be, they demonstrate themselves to be most childishly vain, and idle in their *imaginations*; which they take yet to be *illuminations* of the *Spirit*.

The uncouth *Doctrine* of the factious *Brethren*.

13. For all their *Doings*, and *Discourses* (to say the best of them) are but to erect a *new*, (which they term a *true*) *Ministery*, and their *Discipline* among us.

Themselves do say, "The Controversie betwixt them and "us, is not (as *the* Bishops, *and their well-willers*) they would "beat the World in hand, for a *Cap*, a *Tippet*, or *Surplice*; "but for greater matters, concerning a *true Ministery*, and *re-* "*giment* of the Church, according to the Word: the one "whereof, that is, a *true Ministery*, they shall never have, till "*Arch-Bishops*, and *Bishops* be put down, and all *Ministers* "made *equal*; the other also will never be brought to pass, till "*Kings* and *Queens* do subject themselves unto the Church, "and submit their Sceptets, and throw down their Crowns "before the Church, and lick up the dust of the feet of the "Church, and willingly abide the *Censures* of the *Church*, "that is, of the *Presbytery*. For as the *Church* is subject unto "the *Civil Magistrate*, in respect of his *Civil* Authority: so "must the *Magistrate*, the *King*, and *Queen*, subject them- "selves, and be obedient to the just and lawful Authority of "the *Church*. The *Civil Magistrate* is none *Officer* at all of "the *Church*. For *Church-Officers* be *non Magnates, aut Te-* "*trarchæ*, not *gracious*, or *honorable Lords*, but *Ministers* of "the *Church*. The *Presbytery* is the *Church*, and every *Con-* "*gregation* or *Church* should and must in it have a *Presbytery*.

This is the *Light*, which indeed the *Martyrs* never saw; the *Religion* which our *Brethren* strive for; the *Truth*, which they may not preach; nor *Childish Doctrine*, like the *Bishops Articles*, but the *wise Gospel*, the *main*, and *material Points*

of

of *Religion*, now in the *laſt dayes* of all (yea after the eighth *Thorow-breaking* of H.N. his *Evangelium Regni*) revealed, and for furtherance whereof they are to *lend*, and *ſpend* even all their *lives*, if occaſion be miniſtred.

14. Strange, and ſtrong *Deluſions*: Firſt, to take theſe, and other ſuch *Aſſertions* for *Truths*, and heavenly *Myſteries*, which are but the *Fancies* of *troubled Brains*, not grounded, nor truly gathered from Gods Word.

Next, to teach one another, and all their *Favourers*, how they ſhould be as ready, and prepared even for theſe matters, to give other their *Livings*, and to give their *Lives* (were they as many *as the Hairs of* all *their Heads*, as *Cranmer*, *Ridley*, *Latimer* did; and *Parker*, *Grindal*, and all other *Preachers* would, and every *Chriſtian* Man and Woman ſhould, if they be called thereunto for the *Apoſtolical*, and *Catholick Doctrine* of our *Church*; which, all Gods People do know, and the *Brethren* themſelves (as afore hath been noted) do confeſs, is originally from God, and his written Word.

Theſe, and many more (too many here to be *recapitulated*) ſuch *Phantaſies* of theirs, or *Phrenſies* rather, this firſt *Subſcription* brought firſt to light, and (yet happy had it been for Gods *Church* and *People*, they had never been broached.)

Of the ſecond *Subſcription* urged *Anno* 1584.

15. Semblably, the next *Subſcription* called for by the laſt *Arch-Biſhop*, your *Lordſhips Predeceſſor*, in the year 1584. diſcovered even the very thoughts and deſires of thoſe *Brethren* before, but now ſtiled *Faithful Brethren*, which have, and do ſeek for the *Diſcipline*, and *Reformation* of the *Church*.

Many *Treatiſes* afore, but now, and divers years enſuing, they flew about, and abroad like *Atoms*; and by them the *ſame* things, which afore, but in a *differing ſort*, and in *other words* they publiſh.

For touching *Church-Officers*, they name *who*, and *how many* ſorts they be of them, viz. *Doctors*, *Paſtors*, *Governors*, *Deacons*, and *Widows*, no more, no fewer.

They ſay, every *Church* muſt be furniſhed with a *Teacher*, and a *Paſtor*, as with two *Eyes*; with *Elders*, as with *Feet*; with *Deacons*, as with *Hands*. Every *Congregation* muſt have *Eyes*, *Hands*,

Hands, and *Feet*; and yet neither all, nor at all any *Congregation* is to have an *Head*, answerable to those *Feet*, *Hands*, and *Eyes*.

The *Doctor*, by their *Doctrine*, must be a *distinct Minister* from the *Pastor*, and onely teach *true Doctrine*, and neither *exhort*, nor *apply* his *Doctrine* according to the *Times*, and his *Auditory*, nor *minister* the *Sacraments*. For these things the *Pastor* is to perform. Which *Pastor* also, whensoever he *administreth* the *Sacraments*, must necessarily make a *Sermon*, or else he committeth *Sacriledge*.

And concerning *Discipline*, by their *Doctrine*, every *Congregation* must have *absolute* Authority, to *admonish*, to *censure*, to *excommunicate*, and to *anathematize* all offending Persons, yea even *Kings*, and *Princes*, if they be of the *Congregation*. And no *Prince*, but must be of some *Parish*, and under one *Presbytery*, or other alwaies. Where this Power is not, in their judgments, one of the *Tokens* of a *true Church* is wanting. For this *Discipline* with them is a *mark* of the *Church*, and numbred among the *Articles* of their *Faith*.

16. This (say they) is the *great cause*, the *holy cause*, which they will never *leave suing for*, though there should be a *thousand Parliaments* in their daies, untill either they *obtain* it, or bring the Lord in *vengeance*, and *blood*, against the *State*, and the whole *Land*, for repelling the same. The *Discipline* is *God's holy Yoke*, *Gods Scepter*, *The Kingdom*, *and Throne of* Christ. *Our Controversie*, (say they) *Whether* Jesus Christ *shall be King*, *or no*. Again, *The end of all our travail is*, *to build up the Walls of* Jerusalem, *and to set up the Throne of* Jesus Christ, *our heavenly King*; *in the midst thereof*; *the advancing whereof is a testimony unto us*, *that we shall have part in that glory which shall be revealed hereafter*.

The *Brethrens* divine Conceipts of their *Discipline*.

So learn we now from their said *Books*, learned, and *demonstrative Discourses* (which the *Fathers*, and our *forefathers* never saw, nor had learned) both, that their *Discipline* established, and exercised, is a *visible Mark* of a *true Church*; and to desire the advancement of the same, an *invisible Token* of an *elect Child of God*: so as neither is that a *Church*, at least

no

no *true Church*, where their *Discipline* is not; neither they but *titular Christians*, no *true Christians* indeed, which either sigh, or seek not to have it established, and *Presbyteries* in every *Parish* to be advanced.

The *Brethren* renew, and continue their base Conceits of the publick *Articles* of our *Religion*, in comparison of their *new Gospel*.

17. The *Articles* of our *Religion* (concluded upon by the *Reverend Clergy* of our *Church*) with these learned and all-seeing *Brethren*, are but the *Bishops Decrees*, the *Articles* of the *Convocation-House*, and reveal some little Truth: but these wise *Brethren* (so *Faithful* have they been between God and his *Church*) they have not failed to shew us the *whole Counsel* of God.

And yet these *faithful Brethren*, either through forgetfulness or frailty, or (which I rather think) forced thereunto by the power of Truth, do plainly confess, that those very *Decrees* of our *Bishops*, and *Articles* of the *Convocation-House*, even that *little, little part* of the *Gospel*, which the said *Bishops* and *Martyrs* brought to light, and hath enlightned the whole *Realm*; containeth the very *fundamental Points* of *Christianity*.

Whereof I still gather, That had their *newly-revealed*, termed *Learned Discourses*, and *Doctrines*, touching *Discipline*, and their *Presbyteries* (howsoever with goodly and glorious *Titles*, to ravish poor hearts with the desire thereof, brandished, and set out) never been divulged, or preached, we may be *saved*; but, without knowing and believing the *Articles* or *Doctrine* of *our Church* (which yet is not ours, but *Gods*) there is no *salvation*, ordinarily to be looked for of any man: so *true*, and of such *necessity* is this; so *impertinent*, and *unneedful*, the *other*.

18. *Octogesimus octavus mirabilis annus*: it was *propheſied* to be a *Wonderful year*, long afore it came, and will never be *forgotten* now it is past.

Anno 1588. Queen *Elizabeth* opposeth Her Authority against the *Brethrens Books*, and *Writings*.

Among the things, for which the year *Eighty Eight* is famous, one, and not of least regard, is, That, afore it expired, these *Books* of the *Brethren*, by a *Proclamation* from Queen *Elizabeth*, were denounced *Schismatical*, & *seditious*; & the *Doctrine* in them contained, *erroneous*, tending to perswade, and bring in a *monstrous*, and apparent *dangerous Innovation* within Her *Dominions*,

Dominions, and *Countries*; and to make a change, even a dangerous change of the form of Doctrine then in uſe. And therefore the ſaid *Books* were commanded to be brought in, and delivered into the hands of Authority; and ſpecial charge given, that no more of that nature ſhould come abroad, or be printed.

Whereby (ſo much as in that bleſſed *Queen*, whoſe Name with eternal honour ſhall be recorded) theſe new Fancies of the *Brethren* were hiſſed, and exploded out of this Chriſtian Kingdom; and the *Articles*, or publick *Doctrine* of our *Church* confirmed, countenanced, and by the Royal Prerogative of that Peerleſs *Prince* more ſtrongly ratified, and commended to Her awful and good *Subjects* then afore.

19. The zeal of Learned and Godly Men hereupon was inflamed, and their courage ſo encreaſed, as whereas afore this time but one, or two, or a very few (the firſt whereof was Your *Lordſhips* immediate *Predeceſſor*, whoſe memory be always honorable among the *Saints*) did encounter the Brethren, and oppugned their Fancies: now an Army of moſt valorous and reſolute *Champions* and *Challengers* roſe up, which then, and divers years enſuing (among whom as Your Grace was the firſt in time, which gave the onſet: ſo are You to be reckoned with the firſt and beſt for Zeal, Wiſedom, and Learning) did conflict with theſe Brethren, defend the Prelacy, ſtood for the *Prince*, and *State*, put the *New Doctors* to the foil, profligated the *Elders*, ſet upon the *Preſbytery*, and ſo battered the *New Diſcipline*, as hitherto they could never, nor hereafter ſhall ever fortifie and repair the decays thereof.

Moſt Learned, and Worthy Men ſet themſelves againſt the *Brethren*, and the *Preſbyterj Diſcipline.*

20. Notwithſtanding what the Brethren wanted in Strength and Learning, they had in wilyneſs; and, though they loſt much one way in the general and maint point of their *Diſcipline*, yet recovered they not a little advantage another way, by an odd, and new device of theirs, in a ſpecial *Article* of their *Claſſical Inſtructions*.

A Stratagem of the *Brethren.*

For while theſe *Worthies* of our *Church* were employing their Engines and Forces, partly in defending the preſent Government *Eccleſiaſtical*, partly in aſſaulting the *Preſbytery*, and

new *Discipline*, even at that very instant the *Brethren* (knowing themselves too weak either to overthrow our Holds, and that, which we hold, or to maintain their own) they abandoned quite the *Bulwarks*, which they had raised, and gave out were impregnable; suffering us to beat them down, without any, or very small resistance: and yet, not careless of their affairs, left not the Wars for all that, but from an old Corner, and after a new Fashion, which we little thought of (such was their cunning) set upon us afresh again, by dispersing in printed Books (which for ten years space before they had been in hammering among themselves to make them compleat) their *Sabbath* Speculations, and *Presbyterian* (that is, more then either *Kingly*, or *Popely*) Directions for the observation of the *Lords Day*.

Anno 1595.

This Stratagem of theirs was not observed then, neither (I fear me) is regarded, as it should be, yet: and yet did, and since hath, and doubtless in time to come, if it be not timely seen unto, with unsound Opinions and Paradoxes will so poyson many, as the whole *Church* and *Common-weal* will finde the danger and inconvenience of them: so plausible are they to men either popularly Religious, or preposterously and injudiciously zealous.

Certain fruits, and effects of the *Sabbatarian* Doctrine published by consent of the *Brethren*.

21. In this their sally (as I said before) they set not upon the *Bishops*, and their Calling, their *Chancellors*, &c. (as *Popish* and *Anti-Christian*) they let them alone, seeing, and knowing they are too well back'd for them to subvert: but (which are of great, all, and almost of the same antiquity with *Bishops* divers of them, and I had almost said as necessary) they ruinate, and at one blow beat down all Times and Days, by just authority destined to Religious and Holy uses, besides the *Lords Day*, saying plainly, and in peremptory words, that the *Church* hath none authority, ordinarily, or from year to year perpetually to sanctifie any other day to those uses, but onely the *Lords Day*.

They build not *Presbyteries* expressedly (though under hand, if it be well marked, they do erect them in their Exercises of the *Sabbath*:) but they set up a new *Idol*, their *Saint Sabbath*

bath (earſt in the dayes of *Popiſh* blindneſs *St. Sunday*) in the midſt, and minds of Gods people.

By the former, they have opened not a gap, but a wide gate unto all Licentiouſneſs, Liberty, and Prophaneneſs on the *Holy-dayes*, (which is readily and greedily apprehended of all ſorts of people every where, eſpecially of their Favorites) to the high diſhonour of God, decay of Devotion, hinderance of *Chriſtian* Knowledg, and Wiſedom in all ſorts, eſpecially in the vulgar multitude, and poor ſervants, advantage of the common enemies, and groſs contempt of the neceſſary and laudable Orders of our *Church*. By the later, they have introduced a new, and more than either *Jewiſh*, or *Popiſh* Superſtition into the Land, to no ſmall blemiſh of our *Chriſtian Profeſſion*, and ſcandal of the true ſervants of God, and therewith Doctrine moſt Erroneous, Dangerous, and *Anti-Chriſtian*.

22. Their Doctrine ſummarily may be reduced unto theſe two heads, whereof the one is, that the *Lords Day* (even as the *Old Sabbath* was to the *Jews*) muſt neceſſarily be kept, and ſolemnized of all and every *Chriſtian*, under the pain of eternal condemnation both of Body and Soul.

The ſum of the *Sabbatarian* Doctrine broached by the *Brethren*.

The other, that under the ſame penalty it muſt be kept from the higheſt to the loweſt, both of *King*, and *People*, in ſort, and manner as theſe *Brethren* among themſelves have deviſed, decreed, and preſcribed.

The former of theſe is like that of the falſe Apoſtles, which came from *Judea* unto *Antioch*, and taught the *Brethren*, that unleſs they were circumciſed after the manner of *Moſes*, they could not be ſaved. Whom the *Apoſtles*, *Paul* and *Barnabas* firſt, and afterwards *Peter*, *James*, and the reſt at *Jeruſalem* both zealouſly did reſiſt, and in their *Synod*, or *Convocation* powerfully ſuppreſs.

The later, as bad as that, hath been the Mother of many *Heretical* Aſſertions, and horrible Concluſions.

I have read (and many there be alive which will juſt ſie it) how it was Preached in a Market-Town in *Oxfordſhire*, that to do any ſervile work, or buſineſs on the *Lords Day*, is as great a ſin, as to *Kill* a man, or to commit *Adultery*. It was

Preached in *Somersetshire*, that to throw a Bowl on the *Sabbath-Day*, is as great a sin, as to *Kill* a Man. It was Preached in *Norfolk*, that to make a *Feast*, or *Wedding-Dinner* on the *Lords Day*, is as great a sin, as for a *Father* to take a *Knife and cut his Childs Throat*. It was Preached in *Suffolk* (I can name the man, and I was present when he was convented before his Ordinary for Preaching the same) that to ring more *Bells* then one upon the *Lords Day* to call the people unto the *Church*, is as great a sin, as to commit *Murder*.

When these things I read, and heard, mine heart was strucken with an horror, and so is it still, when I do but think of them, and calling into mind the *Sabbath Doctrine*, at *London*, Printed for *J. Porter*, and *T. Man*, *Anno* 1595. which I had read afore (wherein very many things are to this effect) I presently smelt both whose *Disciples* all those Preachers are; and that the said Doctrine had taken deep impression in mens hearts, and was dispersed (while our Watchmen were otherwise busied, if not asleep) over the whole Kingdom.

The *Brethren* Doctrine of the *Sabbath* called in by Authority, and forbidden any more to be printed.

23. It is a comfort unto my Soul, and will be till my dying hour, that I have been the Man, and the Means, that the *Sabbatarian* Errors and Impieties are brought into light, and knowledge of the *State*; whereby whatsoever else, sure I am, this good hath ensued, namely, that the said *Books* of the *Sabbath* (comprehending the above-mentioned, and many more such fearful and Heretical Assertions) have been both called in, and forbidden any more to be printed, and made common. Your *Graces* Predecessor, *Arch-Bishop Whitegift*, by his *Letters*, and *Officers* at *Synods* and *Visitations*, *Anno* 1599. did the one: and Sir *John Popham Lord Chief Justice* of *England*, at *Bury St. Edmonds* in *Suffolk*, *Anno* 1600. did the other.

Anno 1599, 1600.

And both these most Reverend, Sage, and Honourable Personages by their Censures have declared (if men will take admonition) That the *Sabbath-Doctrine* of the *Brethren* agreeth neither with the *Doctrine* of our *Church*, nor with the *Lawes* and *Orders* of this Kingdom; disturbeth the *Peace* both of the *Common-weal* and *Church*; and tendeth unto *Schism* in the one, and *Sedition* in the other: and therefore neither to be back'd,

back'd, nor bolſtred by any good *Subject*, whether he be *Church* or *Common-weal* man.

24. Thus have Errors and noyſome Doctrines (like *Boils* and *Botches*) ever and anon riſen up (to the overthrow of our *Churches* health, and ſafety if it might be) but yet (ſuch hath been the Phyſick of our *Diſcipline*) as what by launcing, purging, and other good means uſed, the Body ſtill hath been upholden, and preſerved from time to time. Purity of Doctrine all Queen *Eliz.* Reign maintained in *England.*

And well may Errors (like groſs Humors and Tumors) continue among us (as never *Church* was, or will be quite without them, while it is Militant here upon Earth:) yet are they not of the ſubſtance at all of our *Religion*, or any part of our *Churches Doctrine* (no more than ill Humors which be in, are of the Body; or dregs in a Veſſel of Wine be any part either of the Veſſel, or Wine) which remaineth, as at the firſt, moſt ſound, and uncorrupted; and ſo continued even untill the dying day of that moſt Illuſtrious, and Religious Princeſs *Queen Elizabeth.*

The very *Brethren* themſelves do write, that, *Anno* 1601.

In regard of the common grounds of *Religion*, and of the *Miniſtery*, We are all one. We are all of one Faith, one Baptiſm, one Body, one Spirit, have all one Father, one Lord; and be all of one Heart againſt all Wickedneſs, Superſtition, Idolatry, Hereſie; and we ſeek with one Chriſtian deſire the advancement of the pure Religion, Worſhip, and Honour of God.

We are *Miniſters* of the *Word* by one Order; we adminiſter Prayers and Sacraments by one Form; we Preach one Faith, and ſubſtance of Doctrine. And we praiſe God heartily, that the true Faith, by which we may be ſaved, and the true Doctrine of the Sacraments, and the pure Worſhip of God, is truly taught, and that by publick Authority, and retained in the *Book* of *Articles*. Hitherto the ſaid *Brethren*. And this was their Verdict of our *Churches Doctrine* in the laſt year ſave one of Queen *Elizabeths* Reign; then which nothing was evermore truly ſaid, or written. And this *Unity* and *Purity* of Doctrine ſhe left with us, when ſhe departed this World.

25. Now

King *James.*

Anno 1603.

25. Now, after *Elizabeth*, reigned Noble *James*, who found this our *Church* (as all the World knoweth) in reſpect of the grounds of *true Religion*, at Unity; and that Unity in Verity, and that Verity confirmed by publick and regal Approbation.

King *James* abuſed, and troubled with falſe *Informations*, and *Petitions* of the *Brethren.*

Theſe Eccleſiaſtical Miniſters therefore (though a thouſand for number) who at His *Majeſties* firſt coming into this Kingdome either complained unto his Highneſs of (I know not what) Errors and Imperfections in our *Church*, even in Points of Doctrine (as if ſhe had erred in matters of Faith) or deſired, that an Uniformity of Doctrine might be preſcribed (as if the ſame had not already been done to his hands;) or (as weary, belike of the old, by *Queen Elizabeth* countenanced and continued) deſired his Majeſty to take them out a new Leſſon (as did the ſeventy one *Brethren* of *Suffolk*) are not to be liked.

Neither can we extol the goodneſs of our God ſufficiently toward our King, and us all, for inſpiring his Royal heart with holy wiſedom to diſcern theſe unſtayed and troubleſome ſpirits; and enabling His Highneſs with Power, and Graces from above, to decree Orders and Directions for the general benefit and Peace of the whole *Church*; neither ſuffered He His eyes to ſleep, nor His eye-lids to ſlumber, nor the temples of His head to take any reſt, till He had ſet them down afore all other, though never ſo important and weighty affairs of the Crown and Kingdom.

King *James* Patronizeth the Doctrine, and Religion countenanced by Queen *Elizabeth.*

26. My ſelf have read, and thouſand thouſands, with an hundred thouſand of His *Subjects* beſides, have either read, or heard of *Proclamations* after *Proclamations* (to the number of ſix, or ſeven at leaſt) of Books, and open Speeches of His *Majeſty*, uttered in the *Parliament-Houſe*, (and all of them made vulgar within a year, and little more, after His happy ingreſs into this Kingdom, and taking the adminiſtration of this moſt famous and nouriſhing Empire upon Himſelf) whereby the *Doctrine* in this Land allowed, and publickly graced, and embraced of all ſorts at His entrance into the *Realm*, hath been not only acknowledged to be agreeable to Gods Word

Word, ſincere, and the very ſame which both His Highneſs, and the whole *Church*, and Kingdom of *Scotland*, yea, and the *Primitive Church* profeſſed; but alſo by His authority Regal, and Paramount (as one of the main Pillars, ſupporting His Eſtate) ratified to continue; and all hope either of allowing, or tolerating in this Kingdom of any other Doctrine, Religion or Faction whatſoever, oppoſite, or any way thwarting the Faith, and Confeſſion of the *Church* of *England*, in moſt plain, pithy, and peremptory words and ſpeeches cut off.

The year 1592. was not more famous for the Uniformity of Doctrine in Religion then concluded, then the year 1604. is memorable, and will be for ſeconding the ſame: neither got the *Clergy* in thoſe days more credit in compoſing the *Articles* of our Unity in Faith, then did the laſt Convocation (whereat your *Grace*, then *Biſhop* of *London*, was preſent, and Preſident) in ratifying the *Acts* and *Articles* of their *Anteceſſors*; neither was *Queen Elizabeth* more honoured in eſtabliſhing them at the firſt, then is our *King James* renowned, and more and more will be for approving under the *Great Seal* of *England* the late, and laſt *Conſtitutions*, and *Canons Eccleſiaſtical*. *Dominî incarnati. Anno* 1604.

27. Whereby no perſon ſhall hereafter be received into the Miniſtry, nor neither by *Inſtitution* or *Collation* admitted to any *Eccleſiaſtical* Living, nor ſuffered to Preach, to Catechiſe, or to be a Lecturer, or Reader of Divinity in either *Univerſity*, or in any *Cathedral*, or *Collegiate Church*, *City* or *Market-Town*, *Pariſh-Church*, *Chappel*, or in any other place in this *Realm*, except, *&c.* and except he ſhall firſt ſubſcribe to theſe three *Articles*, &c. Whereof the third is, that he alloweth the Book of *Articles of Religion*, &c. Nor any licenced to Preach, read Lecture, or Catechiſe, coming to reſide in any *Dioceſs*, ſhall be permitted there to Preach, read Lecture, Catechiſe, or miniſter the Sacraments, or to execute any other *Eccleſiaſtical* Function (by what authority ſoever he be thereunto admitted) unleſs he firſt conſent, and ſubſcribe to the three *Articles*. Subſcription, the third time urged.

Neither

Neither ſhall any man teach either in *publick School*, or in *private Houſe*, except he ſhall firſt *ſubſcribe* to the *firſt*, and the *third Articles* ſimply, &c.

Neither ſhall any man be admitted a *Chancellor*, *Commiſſary*, or *Official*, to exerciſe any *Eccleſiaſtical Juriſdiction*, except, *&c.* and ſhall *ſubſcribe* to the *Articles of Religion*, agreed upon in the *Convocation* in the year 1562, *&c.*

And likewiſe all *Chancellors*, *Commiſſaries*, *Regiſters*, and all other, that do now poſſeſs, or execute any places of *Eccleſiaſtical Juriſdiction*, or *Service*, ſhall before *Chriſtmaſs* next in the preſence of the *Arch-Biſhop* or *Biſhop*, or in *open Court*, under whom, or where they execute their *Offices*, take the ſame *Oaths*, and *ſubſcribe*, as before is ſaid; or upon refuſal ſo to do, ſhall be ſuſpended from the execution of their *Offices*, untill they ſhall take the ſaid *Oaths*, and *ſubſcribe*, as aforeſaid.

Of the *Subſcription* called for.

28. In which *Conſtitutions* the Wiſedom of His *Highneſs* ſheweth it ſelf to be excellent, who indeed (as exceeding neceſſary, both for the retaining of Peace in the *Church*, and preventing of *new Doctrine*, *curious Speculations*, and *Offences*, which otherwiſe daily would ſpring up, and intolerably encreaſe) calleth for *Subſcription*, in teſtimony of mens cordial conſent unto the *received Doctrine* of our *Church*, but exacteth not their *Oaths*, as ſome do; much leſs *Oaths*, *Vows*, and *Subſcription* too, (but onely in a particular reſpect, and that of a very few in *publick Office*) as our Neighbours have done.

Again, he requireth *Subſcription*, but not of *Civill Magiſtrates*; not of the *Commons* (as elſe-where ſome do) not of every Man, yea of Women as well as of Men (as did the perſecuted *Church* at *Franckford* in *Queen Maries* days) not of *Noble*, *Gentlemen*, and *Courtiers*, as in *Scotland* was enacted in our *Kings* Minority:) but onely of *Eccleſiaſtical Miniſters*, *Teachers*, and *Spiritual Officers*, or of thoſe which would be ſuch: and ſo do the *Reformed Churches* in *France* and *Germany* at this very day.

Laſt of all, His *Majeſty* calleth for *Subſcription* unto *Arti-*

cles

cles of *Religion*, but they are not either *Articles* of his own, lately deviſed; or the old newly furbiſhed; but the very *Articles* agreed upon by the *Arch-Biſhops*, and *Biſhops* of both *Provinces*, and the whole *Clergy* in the *Convocation* holden at *London*, and that in the year of our Lord God 1561. *a*, and unto none other; even the ſame *Articles*, for number Thirty nine *b*, no more, no ſewer; and for words, ſyllables, and letters, the very ſame, unaugmented, undiminiſhed, unaltered.

a Can. 2. 127.
b Ibid.

29. And being the ſame, the whole World is to know, that the *Church* of *England* is not in *Religion* changed, or variable like the Moon, nor affecteth novelty, or new Leſſons, but holdeth ſtedfaſtly and conſcionably that Truth, which by the *Martyrs*, and other *Miniſters* in this laſt Age of the World, hath been reſtored unto this Kingdom; and is grounded upon Gods written Word, the only Foundation of our Faith.

The Church of *England* ſetled, and conſtant in her *Religion*.

And being the ſame, all men again may ſee, that we are ſtill at Unity both among our ſelves at home, and with the Neighbour *Churches* abroad in all matters of chiefeſt importance, and fundamental Points of *Religion*, though our Adverſaries the *Papiſts*, would fain beat the contrary into the common Peoples heads.

And being the ſame, there is now (as alſo from the firſt reſtauration of the *Goſpel* among us there hath been) an Uniformity likewiſe of *Doctrine* by Authority eſtabliſhed, which at the Kings firſt arrival among us was ſo much deſired by the *Brethren*.

And finally being the ſame, let us not doubt, but perſwade our ſelves, that we ſhall finde the *Anti-Chriſtian Church* of *Rome* too the ſame, which, for the ſame *Doctrine*, and for none other cauſe perſecuteth all *Chriſtian Churches*, but ours of *England* eſpecially, with fire, ſword, and powder in moſt horrible, yea, and Helliſh manner: the effect of whoſe hatred againſt us, as we have often ſeen, ſo eſpecially had we felt the ſame the next year after our Kings ratification of theſe *Articles*, had not our ever merciful God moſt miraculouſly detected both the Treaſon, and Traytors. For which his Favours his holy

Anno 1605.

Name be glorified of us, and our posterity, throughout all Generations.

The *Brethren* no Changelings.

30. So our *Church* is the same. But the *Brethren*, the faithful, and godly *Brethren* too the same now, which they have also been. If they be, then will they not deny (which *Anno* 1572. they writ) that We hold the substance of *Religion* with them; nor which *Anno* 1602. they published, and is afore remembred) That the true Faith, by which we may be saved, and the true *Doctrine* of the *Sacraments*, and the pure Worship of God be truly taught, and that by publick Authority, and retained in the Book of *Articles*. And in this Confession I pray God they may constantly persevere.

Howbeit even these men (which in a generality do allow the *Doctrine* of our *Church*) being called by Authority to acknowledge their assent unto every *Article* thereof in particular, they do not a little debase the estimation of this *Doctrine* of ours, and shew themselves but too apparent, and professed dissenters from the same. And though all of them do, and will approve some: yet not one of them will subscribe unto all, and every of the *Articles*.

For unto the *Articles* of *Religion*, and the *Kings Supremacy*, they are willing to subscribe. And they may subscribe (as afore hath been noted) unto such of them, as contain the sum of *Christian* Faith, and the *Doctrine* of the *Sacraments*. But unto the same *Articles*, for number thirty six, agreed upon in this *Convocation* at *London Anno* 1562. they neither will, nor dare, nor may subscribe. For neither the rest of the *Articles* in that *Book*, nor the *Book* of *Common Prayer*, may be allowed, no, though a man should be deprived from his Ministery for it (say the said *Brethren* in a certain *Classical* Decree of theirs.) The late *Politician* is not afraid to move the High and most Honourable Court of *Parliament*, that Impropriations may be let to Farm unto Incumbent *Ministers*, *viz.* which faithfully preach in the *Churches* the true *Doctrine* of the *Gospel*, according to the *Articles* of *Religion*, concerning *Faith*, and *Sacraments*; meaning, that such *Ministers* as preach the same *Doctrine*, if they proceed to the rest of the *Articles*, concerning either Conformity

formity in external, and Ceremonial matters; or Uniformity in other points of *Doctrine* contained in that *Book*, ſhould not be partakers of that benefit, or of Benefices Impropriate.

31. If it be demanded, What the cauſes may be, why they will ſubſcribe unto ſome, but will not unto all; or why they will unto thoſe *Articles* which concern *Faith*, and the *Sacraments*, but will not unto the reſt ſubſcribe? The Reaſons thereof be two, whereof

Why the *Brethren* will ſubſcribe unto ſome, but not unto all the *Articles*.

The one is, for that, in their opinion, there is no Law to compell them to ſubſcribe unto all. For (ſay the *Brethren* reſiant I know not where,) We have always been ready to ſubſcribe to the *Articles* of *Religion* concerning the *Doctrine* of *Faith*, and of the *Sacraments*, which is all that is required by Law. Alſo the *Brethren* in *Devonſhire*, and *Cornwall*, We are ready (ſay they) to ſubſcribe to the third (which concerneth the *Book* of *Articles* of *Religion*) ſo far as we are bound by Statute, concerning the ſame, *viz.* as they concern the *Doctrine* of the *Sacraments*, and the Confeſſion of the true *Faith*. And the two and twenty *London Brethren* tell King *James* to his head, how the Subſcription which he calleth for, is more than the Law requireth.

Their other reaſon is, becauſe (as the *Lincolnſhire* Brethren do ſay) ſundry (as the *London Brethren* affirm) many things in that *Book* be not agreeable, but contrary to Gods Word.

32. If theſe things be true, which they do alledge, ſurely then are thoſe men to be Chronicled for the *Faithful*, the *Godly*, and *Innocent Brethren* indeed, whom neither preſent Benefices can allure; nor the angry Countenance, and diſpleaſure of a King, even of the Puiſſant, and powerful King of *Great Britain*, can force to do any thing at his beck and pleaſure, either againſt Law, or for which there is no Law; and who had rather to forego all their Earthly Commodities and Livings, yea and to go from their Charges and Miniſtery, and to expoſe themſelves, their Wives and Children, to the miſeries of this World (grievous for our fleſh and blood to endure,) then to approve any thing for true, and ſound by their Hands, which is

oppoſite, or not agreeable to the revealed Will, and *Scriptures* of God.

But if theſe Allegations of theirs be but weak, and ſinful ſurmiſes, or rather apparently moſt falſe, ſcandalous and ſlanderous imputations to their *Prince*, their Mother-*Church*, and this *State*, then doubtleſs, as even the *Chriſtians* now living, cannot but take them: ſo the Ages to come will everlaſtingly note, and cenſure them both for diſloyal Subjects, that ſo traduce a truly, and moſt *Chriſtianly* Religious King; ill-deſerving children, that ſo abuſe their Honourable, and Reverend Fathers, and Superiours of *State* and Authority; turbulent ſpirits, not peaceable men, which raiſe ſuch broils, troubles, and diviſions in the *Church*, and Kingdome (the iſſues whereof no tongue can foretell, and are fearful being thought of) without cauſe: and finally, neither faithful, nor godly Preachers, but ungodly broachers of untruths and ſlanders, and the very authors, and fautors of horrible confuſion and faction in Gods *Church*, whoſe Peace they ſhould ſeek, and promote even with their deareſt blood.

33. Since the *Statute* for Uniformity in *Rites* and *Doctrine* was firſt enacted, more then thirty five years have paſſed, in all which ſpace, neither the *Brethren* now being, nor the *Brethren* afore them living, have hitherto ſhewn, of the Thirty nine *Articles*, for names, and titles, *which*; for number, *how many* the *Articles* be, which *Eccleſiaſtical Miniſters* neceſſarily muſt, how many which they may not, or need not, unleſs they liſt, ſubſcribe unto (which I am ſure they, or ſome of them, at one time or other would have expreſſed) had the Law favoured their Recuſancy, and they been able to have juſtified their *Maxime*, which is, That they are not compellable by Subſcription to approve them all. Again, ſince the firſt eſtabliſhment of that *Statute*-Law, the moſt Reverend Fathers, and truly reformed *Miniſters* of this *Church* (ſound, for Judgment; profound, for Learning; zealous, for Affection, ſincere, for Religion; faithful, in their *Churches*; painful, in their charges; more profitable many ways; of as tender conſciences every way, as any of theſe *Brethren* combined,) according both to their bounden

bounden duties, and (as they are perſwaded) to the very purport, and true intent of the ſaid *Statute*, have always both with their mouths acknowledged, and with their pens approved the Thirty nine *Articles* of our Religion for truths, not to be doubted of, and godly.

Yea, and the *Brethren* too themſelves (which now ſo ſcrupulouſly, when they are orderly called thereunto, do hold back their hands, and will ſubſcribe but choicely unto ſome of them) even they with their mouths (which is equivalent, and all one) have, and that according to the *Statute* (or elſe their Livings be void) upon the firſt entrance into all, and ſingular their *Eccleſiaſtical* Benefices, openly both read, and teſtified their conſent unto the ſaid *Articles*, for number even Nine and thirty, acknowledging them, I ſay, all of them to be agreeable to Gods Word; whereof the people in their ſeveral charges be ready witneſſes to teſtifie ſo much before God and the World.

34. Again, of theſe *Brethren* (that will ſubſcribe but unto which they pleaſe of theſe *Articles*) there be ſome, who fain would beat into mens heads, if they could tell how to make it credible,) that the *Doctrine* of our *Church* is altered from that it was in the Reign of *Queen Elizabeth*. But this Aſſertion being too groſs, egregiouſly untrue, and no ways juſtifiable, they ſecondly give out, and report (ſo induſtrious be they to invent new ſhifts to cloak their inveterate and rooted pertinacy) how the purpoſe, if not *Doctrine* of our *Church* is of late altered from that it was. And therefore though they can be well content to allow of the old *Doctrine*, and antient intention: yet unto the old *Doctrine*, and new intention of our *Church*, they cannot ſubſcribe, might they either gain much, or loſe whatſoever they have thereby. Beſides, this new Intendment, contrary to the old purpoſe, if not *Doctrine* of our *Church*, is become now the main, and principal obſtacle, why they cannot ſubſcribe unto the *Book* of *Common Prayer*, and *Book of Ordination*, as earſt they (ſome of them) four times have done, when as well the Intention as *Doctrine* of our *Church* was pure, and holy.

A late device of the *Brethren* to ſhun Subſcription.

Laſtly, they ſeem not obſcurely to intimate unto the *State*, that were they ſure, or might be aſſured, that the purpoſe of

our

our *Church* were the ſame, which it was, neither varied from the *Doctrine*; they would be preſt, and as ready, even four, if not forty times more, to ſubſcribe unto the afore-mentioned *Books* of *Common Prayer*, and of *Ordination*, as afore-times they did, when they were out of doubt, the Intention of our *Church* was correſpondent to her *Doctrine*, that it was ſound, and good. I have four times ſubſcribed (ſaith a *Brother*) to the *Book* of *Common Prayer* with limitation, and reference of all things therein contained (not unto the purpoſe only, or *Doctrine* onely) but unto the purpoſe, and *Doctrine* of the *Church* of *England*. Yet cannot the ſame man with a good conſcience ſo much as once more ſubſcribe (which formerly, and that with a good conſcience had ſubſcribed four times.) His reaſon is, Becauſe the purpoſe, if not *Doctrine* of our *Church*, (to which he referred his Subſcription) appeareth to him, by the late *Canons*, *Book of Conference*, and ſome Speeches of men in great place, and others, to be varied ſomewhat from that, which he before (not without reaſon) took it to be.

The purpoſe, and *Doctrine* of our *Church* continue the ſame.

35. The purpoſe of our *Church* is beſt known by the *Doctrine*, which ſhe doth profeſs; the *Doctrine* by the Thirty nine *Articles* eſtabliſhed by Act of *Parliament*; the *Articles* by the words, whereby they are expreſſed; and other purpoſe, then the publick *Doctrine* doth miniſter, and other *Doctrine*, then in the ſaid *Articles* is contained, our *Church* neither hath, nor holdeth; and other ſenſe they cannot yield, then their words do impart. The words be the ſame, and none other, then earſt, and firſt they were. And therefore the ſenſe the ſame; the *Articles* the ſame; the *Doctrine* the ſame; and the purpoſe, and Intention of our *Church* ſtill one and the ſame.

If then the purpoſe be known by her *Doctrine* and *Articles*; and the true ſenſe by their very words: needs muſt the purpoſe of our *Church* be the ſame, becauſe her *Doctrine* and *Articles* for Number, Words, Syllables, and Letters, and every way be the very ſame.

And ſo our *Churches* Intention in her publick *Doctrine*, and *Articles* revealed, being good at the firſt, it is ſo ſtill. For her purpoſe (continuing one and the ſame) cannot be ill at the laſt,

laſt, which was good (and ſo believed, and acknowledged, even by the *Brothers* Subſcription) at the firſt; or good in good *Queen Elizabeth*, and ill in Illuſtrious King *James* his days.

36. If the premiſſes ſufficiently explain not the conſtancy of our *Churches* purpoſe in profeſſing *Religion* ſincerely, then caſt we our eyes upon the *Propoſitions*, which ſhe publickly maintaineth; and, if we find them the ſame, which ever they have been, then need we not doubt (the *Brethren* themſelves being Judges) but the *Articles* again, their ſenſe; the *Doctrine*, *Purpoſe* and *Intention* of the *Church* of *England* (the *Propoſition* interpreting, as it were, the ſaid *Articles*) is the very ſame it ever was. Neither the *Doctrine*, nor Purpoſe of our *Church* altered.

Now that *Propoſitions* (pregnantly, and rightly gathered, and ariſing from the *Articles*) be the ſame, and for ſubſtance unaltered (though upon good conſiderations, ſome few be added to the former;) and all of them approved for true, and *Chriſtian*, by the lawful and publick allowance of our *Church*, the *Book* here enſuing plainly will declare, and ſo demonſtrate withall not the *Doctrine* only, but Intention alſo of our *Church*, to be the ſame, and not changed: and being unchanged, the *Books* then of *Common Prayer*, and of *Ordination* too, conſidered in the Purpoſe and Intention of the *Church* of *England*, and reduced to the *Propoſitions* (as the *Brethren* would have them) be well allowed, and authentically approved; and the ſaid *Brethren* with as good conſcience now again and afreſh may ſubſcribe unto all the *Articles*, even concerning the *Book* of *Common Prayer*, and of *Ordination*, as well as of the *Kings Supremacy*, and of *Religion*, as afore, often, and alwayes they did.

37. For my ſelf (moſt Reverend Father in God) what my thoughts be of the *Religion* in this Realm at this inſtant profeſſed, and of all theſe *Articles*, if the Premiſſes do not, that which here followeth will ſufficiently demonſtrate. Twenty, yea two and twenty years ago, voluntarily, of mine own accord, and altogether unconſtrained, I publiſhed my Subſcription unto them, my Faith is not either ſhaken or altered, but what it then

was,

was, it ſtill is: years have made thoſe hairs of mine gray, which were not; and time, much reading, and experience in Theological conflicts and combats have bettered a great deal, but not altered one whit my Judgment, I thank God.

Nothing have I denied, nothing gainſaid, which afore I delivered.

The *Propoſitions* are (and yet not many) more; the method altered; quotations added, both for the ſatisfaction of ſome learned and judicious friends of mine, requeſting it at mine hands, and for the benefit both of the common, and unlearned, and of the ſtudious and learned Reader.

The whole Work expreſſeth as well my deteſtation, and renunciation of all Adverſaries, and Errors, oppoſite, croſſing, or contradicting the *Doctrine* profeſſed by us, and protected by our King, or any *Article*, or *Particle* of truth of our *Religion*; as my approbation of that truth, which in our *Church* by wholeſom *Statutes*, and *Ordinances*, is confirmed.

There is not an *Heretick*, or *Schiſmatick* (to ſpeak of) of any ſpecial mark, that from the *Apoſtles* time hitherto, hath diſcovered himſelf, and his Opinions vulgarly in Writing, or in Print againſt our *Doctrine*, but this Hereſie, Fancy, or Phrenſie may be here ſeen againſt one *Propoſition* or other. The Sects and Sect-maſters Adverſaries unto us, either in the matter, or main Points of our *Doctrine*, or *Diſcipline*, to one of our *Articles*, or other; wholly, or in part, which here be diſcovered to be taken heed of, and avoided, are many hundreds.

38. This, and whatſoever elſe here done, either to the confirmation of the truth, or deteſtation of Hereſies and Errors, I do very meekly preſent unto your *Grace*, as after God and our King, beſt meriting the Patronage thereof.

My ſelf am much, the whole *Church* of *England* much more bound unto Your Lordſhip; yea, not we onely now living, but our Succeſſors alſo, and poſterity ſhall have cauſe in all Ages, while the World ſhall continue, to magnifie Almighty God, for the ineſtimable Benefits which we have, and ſhall receive from Your Self, and Your late Predeceſſors, Dr. *Whitegift*, *Grindal*, *Parker*, *Cranmer*, (of famous and honourable remembrance)

brance) *Biſhops* of our *Church*, *Arch-Biſhops* of the *See* of *Canterbury*; for this *Uniform Doctrine* by ſome of Your *Lordſhips* drawn and penned, by all of you allowed, defended, and (as agreeable to the *Faith* of the very *Apoſtles* of *Chriſt*, and of the *antiene Fathers*, correſpondent to the *Confeſſions* of all *Reformed Churches* in *Chriſtendom*, and contrariant in no point unto *Gods* holy and written *Word*) commended unto us both by Your *Authority*, and *Subſcriptions*.

Now the *All-merciful God*, and *Heavenly Father*, which ſo inſpired them, and Your *Lordſhip* with Wiſdome from above, and enabled you all to diſcern Truth from Falſhood, and ſound Religion from *Atheiſm*, *Idolatry*, and *Errors*, vouchſafe of his infinite goodneſſe to encreaſe His Grace more and more upon Your *Grace*, to his own Glory, the *Churches* benefit, and Your own everlaſting comfort.

And the ſame God, which both mercifully hath brought, and miraculouſly againſt all *Heliſh*, and *Deviliſh Practices* of his and our enemies, continued the Light of his Truth among us, give us all Grace with one heart and conſent, not only to embrace the ſame, but alſo to walk, and carry our ſelves, as it beſeemeth the *Children of Light*, in all *Peaceableneſs*, and *Holineſs* of life, for his Son, our Lord and Saviour *Chriſt* his ſake. At *Horninger* near *St. Edmunds Bury* in *Suffolk* the Eleventh of *March Anno* 1607.

Your Graces poor Chaplain,

always to command,

Thomas Rogers.

Conſtitutions, and Canons Eccleſiaſtical, *Anno* 1604.

Whoſoever ſhall hereafter affirm, That the Church *of* England *by Law eſtabliſhed under the Kings Majeſty, is not a* true *and an* Apoſtolical *Church, teaching and maintaining the Doctrine of the* Apoſtles: *let him be excommunicated* ipſo facto, *and not reſtored, but only by the* Arch-Biſhop, *after his Repentance, and publick Revocation of this his wicked Error.* Can. 3.

Whoſoever ſhall hereafter affirm, That any of the Nine and thirty Articles *agreed upon by the* Arch-Biſhops, *and* Biſhops *of both* Provinces, *and the whole* Clergy, *in the* Convocation *holden at* London *in the year of our* Lord God 1562. *for the avoiding of diverſities of Opinions, and for the eſtabliſhing of Conſent touching true Religion, are in any part* Superſtitious, *or* Erroneous, *or ſuch, as he may not with a good conſcience ſubſcribe unto: let him be excommunicated* ipſo facto, *and not reſtored, but only by the* Arch-Biſhop, *after his Repentance, and publick Revocation of ſuch his wicked Errors.* Can. 5.

Whoſoever ſhall hereafter ſeparate themſelves from the Communion *of* Saints, *as it is approved by the* Apoſtles *Rules in the* Church *of* England, *and combine themſelves in a new* Brotherhood, *accounting the* Chriſtians, *who are conformable to the* Doctrine, Government, Rites, *and* Ceremonies *of the* Church *of* England, *to be prophane and unmeet for them to joyn with in* Chriſtian *Profeſſion: let them be excommunicated* ipſo facto, *and not reſtored, but by the* Arch-Biſhop, *after their Repentance, and publick Revocation of ſuch their wicked Errors.* Can. 9.

The Titles of the Thirty nine ARTICLES, *with the* Pages, *where to find every of them in this* Book.

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THE

THE CATHOLICK DOCTRINE, Believed, and profeſſed in the CHURCH of *ENGLAND.*

ARTICLE I.

Of Faith in the Holy Trinity.

There is but 1 *one living, and true God, everlaſting, without Body, Parts, or Paſſions, of infinite Power, Wiſdom, and Goodneſs.* 2. *The Maker, and Preſerver of all things, both viſible, and invviſible.* 3. *And in unity of this God-head there be three Perſons, of one Subſtance, Power, and Eternity, the Father, the Son, and the Holy Ghoſt.*

The Propoſitions.

1. There is but one God, who is living, true, everlaſting, *&c.*
2. God is the Maker, and Preſerver of all things.
3. In the Unity of the God-head there is a Trinity of Perſons.

Propoſition I.

There is but one God, who is living, true, everlaſting, without Body, Parts, or Paſſions, of infinite Power, Wiſdome, and Goodneſs.

The Proof from the Word of God.

THat there is but one God, who is, *&c.* is a truth, which may be gathered from the all-holy, and ſacred Scripture: and is agreeable to the Doctrine of the Reformed Churches.

For both Gods Word giveth us to know, that God is one, and no more, *a* living, *b* and true God, *c* everlasting, *d* without Body, Parts, or Passions: *e* of infinite Power, *f* Wisdom, *g* and Goodness *h*, and Gods people in their publick Confessions from *Ausburgh* i, *Helvetia* k, *Bohemia* l, *France* m, *Flanders* n, and *Wittembergh* o, testifie the same.

a Thou shalt have none other Gods before me, Exod. 20. 3. The Lord our God is Lord onely, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made us? Mal. 2. 10. There is none other God but one, 1 Cor. 8. 4. *b* Mine heart and my flesh rejoyce in the living God, Psal. 84. 2. Ye are the Temple of the living God, 2 Cor. 6. 16. *c* For a long season Israel hath been without the true God, 2 Chro. 15. 3. The Lord is the God of truth, he is the living God, and an everlasting King, Jer. 10. 10. This is life eternal, that they know thee to be the only very God, *&c.* Joh. 17. 3. Ye turned to God from Idols, to serve the living and true God, 1 Thess 1. 9. *d* O my God, &c. Thy years endure from generation to generation, *&c.* thy years shall not fail, Psal. 102. 24, 26, 27. He is the living God, and remaineth for ever, Dan. 6. 16. *e* O Lord my God, thou art exceeding great, thou art clothed with glory, and honour, which covereth himself with light as with a garment, *&c.* Psal. 104. 1. *&c.* God is a Spirit, Joh. 4. 24. The Lord is the Spirit, 2 Cor. 3. 17. He is not a man that he should repent, 1 Sam. 15. 29. I will not execute the fierceness of my wrath, I will not return to destroy Israel: for I am God, and not man, Hos. 11. 9. *f* The sound of the Cherubins wings was heard into the utter court, as the voice of the Almighty God, when he speaketh, Ezek. 10. 5. I will be a Father unto you, *&c.* saith the Lord Almighty, 2 Cor. 6. 18. We give thee thanks, Lord God Almighty, Rev. 11. 17. *g* Great is our Lord, and great is his power: his Wisdom is infinite, Psal. 147. 5. To God onely wise be honour, and glory for ever and ever, 1 Tim. 1. 17. To God, I say, onely wise, be praise through Jesus Christ for ever, Amen. Rom. 16. 27. *h* Praise ye the Lord, because he is good, for his mercy endureth for ever, Psal. 106. 1. 107. 1. 108. 1. *&c.* *i* Art 1. *k* Confes. 2. ar. 2. *l.* c. 3. *m* art. 1. *n* art. 2. *o* c. 1.

Errors, and Adversaries unto this truth.

Then, impious and execrable are the Opinions of *Diagoras*, and *Theodorus*, who flatly denied there was any God *a*.

Of *Protagoras b*, and the Machivilian Atheists, which are doubtful whether there be a God.

Of such as feigned unto themselves divers, and sundry gods, as did the Manichees *c*, the Basilidians *d*, the Valentinians *e*, the Messalian Hereticks *f*, the Gentiles, and Heathen people: whereof some in place of God worshipped Beasts unreasonable, as the Egyptians did a Calf *g*, an Ox, Cats, Vultures, and Crocodiles *h*; the Syrians, a Fish *i*, and Pigeons *k*; the Persians

a Deos esse dubitabat Protagoras; nullos esse omino Diagoras, & Theodotus Cyeniacus putaverunt. M. T. Cic. de nat. Deor. l. 1.

b Protagoras Deos in dubium vocavit; Diagoras excluſit. Lactian. de ſal. Rel. cap. 2. *c Auguſt. contra Manich. l. 2. c. 1, 2.* *d Clemen. Alex. ſtr. l. 5.* *e Valentinus 30. Deorum prædicator, ſaith Cyril. Catech. 6.* *f Epiphan.* *g Exodus 32.* *h Gand. Adrula de mirabil. l. 3. c. 56.* *i Piſcem Syræ venerantur. Cic. de Senect.* *k Merula de mirab. l. 3. c. 48.*

ans

ans a Dragon *l*; some as Gods have adored men, under the names of *Jupiter*, *Mars*, *Mercury*, and such like *m*; and some even at this day for God do worship Kine, the Sun, and what they think good: so the Inhabitants of *Baly* in the *East Indies n*.

Of the *Anthropomorphites*, which ascribed the form and lineaments of man unto God *o*, thinking God to be like unto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as do both the *Persians* in their Soldan *p*, and the Papists in their Pope, who with them is God *q*, their Lord and God *r*, of infinite power *s*: or in Saints departed this life, as do the same Papists, both in their S. *Francis*, whom they term, The Glory of God, prefigured by *Esay*, when he said, *Holy*, *Holy*, *Holy*, *t*, &c. and in their *Thomas Becket*, whom, they say, God hath set over the Works of his hands *v*, or in Beasts unreasonable, as doth the Mord-wite Tartar *x*, or finally in riches, and other senseless creatures, as do the Atheists, and irreligious worldlings.

l *Hist.* of *Bel.*

m Gods are come down to us in the likeness of men, and they called Barnabas Jupiter, and Paul Mercurius, *&c.* Then Jupiters Priest, *&c.* Act. 14. 11. *&c.* Who knows not that the City of the Ephesians is a worshipper of the great Goddess *Diana*? Act. 19. 35.

n *Voyage of the* Holland *ships.*

o *Theodoret* l. 4. c. 10. *p* *Tu es vostro fides, & in te credimus*; will the Persian say unto the Soldan. P. *Bizarus rerum Persic.* l. 11. *q* *Panormit. C. quanto Abbas.* *r* *Extravag. Joan.* 22. *s* *Extravag. de transl. epist. Quanto.* *t* *Alcar. Francisc.* l. 1. *u* *Hora B. virginis Mar. secundum usum Sarum.* p. 15. *x* *Russe Common-wealth*, c. 19.

Proposition II.

God is the Maker, and preserver of all things.

The Proof from Gods Word.

THat the World, and all things both visible and invisible therein, both were made, and are preserved by the Almighty, and onely power of God, are truths grounded upon the holy Scripture, and agreeable to the Confessions of Gods people.

For touching the Creation of the World, we read that in the beginning God created the Heaven and the Earth *a*, *&c.* He made heaven and earth, *b* by him were all things created,

a Gen. 11, *&c.*
b Psal. 124. 8. 134. 3.

which are in heaven, and which are in earth, things visible and invisible. whether Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him *c*: by his Son he made the worlds *d*, and all these acknowledged by the Churches Primitive *e*, and Reformed at this day *f*.

c Col. 1. 16.
d Hebr. 1. 8.
e Creed Apost. & Nicen.
f Confess. Helv. 2. c 6,7. Basil. ar. 1. of France ar. 7. Bland. ar 5.

And touching the preservation of all things by him created: My soul, praise thou the Lord, *&c.* (saith the Psalmist) which covereth himself with light, as with a garment, spreadeth the heavens like a curtain, which layeth the beams of his Chambers in the Waters, and maketh the Clouds his Chariot, and walketh upon the wings of the Wind; which maketh the Spirits his Messengers, and flaming fire his Ministers, *&c.* *g*.

g Psal. 194. 1, *&c.*

Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? yea, and all the hairs of your head are numbred, saith our Saviour Christ *h*. God, that made the World, and all things that are therein, he is Lord of heaven, and earth; he giveth life, and breath, and all things; and hath made of one blood all Mankind to dwell on all the face of the earth, and hath assigned the times, which were ordained before, and the bounds of their habitation, saith S. *Paul i*.

h Mat. 18. 29, 30.

i Acts 17. 24, 25, 26.

The Son is the brightness of the glory, and the engraved form of his person, and beareth up all things by his mighty Word *k*.

k Hebr. 1. 13.

The Churches of God in *Helvetia l*, *Basil m*, *France n*, and *Flanders o*, testifie the very same.

l Conf. 2. c. 7.
m Confess. Basil. ar. 1, 2.
n Confess. Gal. ar. 18.
o Belg. ar. 12, 13.

Errors, and Adversaries unto these Truths.

Hereby are condemned all Hereticks, and Errors impugning either the Creation of the World by God, or his Providence in the continuing and preservation of the same.

Of the former sort was,

First, *Aristotle*, and his followers, which said, The world was eternal, and without beginning.

Next, the *Marcionites*, that held, how God made not the world, as being too base a thing for him to create *a*.

a Tertul. l. 1. contr. Marc.
b Iren. Epiph. Philaster.

3. *Simon Magus*, *Saturnius*, *Menander*, *Carpocrates*, *Cerinthus*, who ascribed the Worlds Creation to Angels *b*.

4. The

4. The *Manichees*, who gave the creation of all things unto two Gods, or Beginnings; the one good, whereof came good things; the other evil, whence proceeded evil things *c*.

5. The ſame *Manichees d*, and *Priſcillianiſts e*, which did affirm man to have been the workmanſhip not of God, but of the Devil.

6. The *Family of Love*, who deliver, that God by them made heaven and earth *f*.

7. The Papiſts, who give out how ſacrificing Prieſts are the Creators of Chriſt *g*

Of the later ſort were

The Stoick Philoſophers, and the *Manichees*, who are the great Patrons of Deſtiny, Fate, and Fortune *h*.

The *Family of Love*, which may not ſay, God ſave any thing: for they affirm, that all things be ruled by Nature, and not ordered by God *i*.

The old Philoſophers, who thought that inferiour things were too baſe for God to be careful of *k*.

And laſtly, the *Epicures*, who think God is idle, and governeth not the ſame. Of which minde was *Cyprian*; who held, That God, having created the World, did commit the government thereof unto certain celeſtial powers *l*.

c Epiph. Aug. cont. Man. c. 49.

d D. Aug. de fide contra Manich. c. 40.

e Con. Brac. cap. 11.

f Diſplay of the Fam. of Love, H. 8 b.

g Qui creavit me ſine me, jam creatur mediante me, Stella Cleric.

h Socrat. Hiſt. Eccleſ. l. 1. c. 22.

i Diſplay of the Fam. H. 5. b.

k Dii magna curant, parva negligunt. Cic. de nat. Deor. lib. 2.

l In expoſit. Symb.

Propoſition III.

In the Unity of the God-head there is a Trinity of Perſons.

The Proof from Gods Word.

THe Scripture ſaith,

In the beginning God the Father *a*, the Son *b*, and the Holy Ghoſt *c*, created the Heaven and the Earth.

By 1 the Word of the 2 Lord were the Heavens made, and

a The Father by the Son made the worlds, Heb. 1.

b In the beginning was the Word, and the Word was with God, and that Word was God. The ſame was in the beginning with God, Joh. 1. 1, 2.

c In the beginning God created the heaven, and the earth, &c. and the Spirit of God moved upon the waters, Gen. 1. 1, 2.

all

all the hoſt of them by the *d* breath of his mouth.

Lo, the Heavens were opened unto him; and *John* ſaw the Spirit of God deſcending like a Dove, and lighting upon him: and lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed *e*.

Becauſe ye are ſons, God hath ſent forth the Spirit of his Son into our hearts, which cryeth Abba, Father, ſaith the Apoſtle *f*: and again, The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt be with you all *g*.

And S. *John*; There are three which bear Record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one *h*.

This truth hath always been *i*, and ſeriouſly is *k*, confeſſed in the Church of Chriſt.

d Pſal. 33. 6.

e Mat. 3. 16, 17

f Gal. 4. 6.

g 2 Cor. 13. 13

h 1 Joh. 5. 3. 7

i Creed Apo. Nic. Athan.

k Conf. Helv. 1. ar. 6. & 2. c. 3. Aug. art. 1. Gal. art. 6. Bel. art. 6. Bohe. c. 3. Wittemb. c. 1. Suevic. art. 1.

Errors, and Adverſaries unto this Truth.

Then, curſed are all Opinions of men contrary hereunto: whereof

Some denied the Trinity, affirming there is one God, but not three Perſons in the Godhead: ſo did the Montaniſts *a*, and Marcellians *b*, and ſo do the Jews *c*, and Turks *d*.

Some, as the Gnoſticks *e*, Marcionites *f*, and Valentinians, affirm there be more Gods then one, and yet not three Perſons, nor of one and the ſame nature, but of a diverſe, and contrary diſpoſition.

Some think there be three Gods, or Spirits, not diſtinguiſhed only, but divided alſo, as did the Eunomians *g*, and Tritheites *h*.

Some fear not to ſay, that in worſhipping the Trinity Chriſtians do adore three Devils, worſe then all the Idols of the Papiſts: and ſuch Blaſphemers were Hereticks *i*, *Blandrat*, and *Alciat k*.

Some will have a Quaternity of Perſons, not a Trinity to be worſhipped, ſo did *Anaſtaſius* the Emperour command; and the Apollinarians did hold *l*.

Some do grant and acknowledge, the name of three in the Godhead, but deny their Perſons; ſuch were the Noetians, Praxe-

a Socrat. Eccl. hiſt. l. 1. c. 23.

b Theod. hær. fab. l. 2.

c Lud. Cajetus, l. divinor. viſor. ad Judæ.

d Pol. of the Turk. emp. c. 5.

e Clem. Alex. Strom. l. 5.

f Epiphan.

g Cl. Alex. Str. l. 4.

h Philaſtr.

i Zanch. de 3. El. par. 1. l. 7. c. 1.

k Calv. ep.

l Athanaſ. ad. Epictet.

Praxeneans, and Hermogenians. These did say, how the same God was called by divers names in the holy Scripture, and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Son, and the Holy Ghost. For which cause they were termed Patripassians: in this number was *Servetus*.

Again, some do grant the Names and Persons of three, and yet deprive not only the Son, and Holy Ghost of their Divinity, but the whole Trinity also of their properties. For they say, there is three in heaven, *viz.* the Father, the Word, and the Holy Ghost; howbeit (say they) the Father onely is very God, the Word is the breath of the Father, and the Holy Ghost is the Spirit created by God of nothing, through the Word: spoiling so both the Son, and Holy Ghost of their Deity, and the whole Trinity of their properties. Such were the Arrian and Macedonian Hereticks, hence by-named Pneumatomachons, because they waged battel with the Holy Ghost.

And some do bring in other names of Deity, besides of the Father, Son, and Holy Ghost, as did the Priscillianists *m*.

m Concil. Bracar. cap. 2.

ARTICLE II.

Of the Word of God, which was made very man.

The Son, which is 1 *the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father,* 2 *took mans nature in the womb of the blessed Virgin, of her substance: so that* 3 *two whole and perfect Natures, that is to say, the God-head and Man-hood were joyned in one person, never to be divided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not onely for original guilt, but also for all actual sins of men.*

The

The Propositions.

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one Person.
4. Christ is the Saviour of Mankind.

Proposition I.

Christ is very God.

The Proof from Gods Word.

IN the beginning was the Word, and the Word was with God, and that Word was God *a*. This is written of Christ. Therefore Christ is God.

Christ was begotten of the Father from everlasting *b*. Therefore very God.

This is life eternal, that they know thee to be very God, and whom thou hast sent, Jesus Christ *c*.

They shall call his name *Emmanuel*, which is by interpretation, God with us *d*.

Christ, he is the brightness of the glory, and the engraved Image of (the Father) his Person, and beareth up all things by his mighty hand. Therefore very God.

And this both hath been of the antient Christians *f*, and is the Faith of the Reformed Churches *g*.

a Joh. 1. 1.
b Psal. 2. 7. Acts 13 33. Hebr. 1. 5.
c Joh. 17 3.
d Mat. 1. 23.
e Hebr. 1. 3.
f I believe in God the Father, &c and in Jesus Christ his only Son our Lord, Sym. Apost. The God-head of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the Majesty co-eternal. Such as the Father is, such is the Son. The Father uncreate, the Son uncreate. The Father incomprehensible, the Son incomprehensible. The Father eternal, the Son eternal. The Father is Almighty, the Son Almighty. The Father is God, and the Son is God. The Father is Lord, and the Son is Lord. Symbol. Athanas. I believe in God the Father Almighty, &c. and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made; being of one substance with the Father. *f* Symbol. Nicen. *g* Confess. Helv. 1. ar. 11. 2. c. 11. Bohem. cap. 4. 6. August. ar. 6. Gal. ar. 13, 14. Belg. ar. 10. Wittemb. c. 2. Suevica ar. 1.

The Errors, and Adversaries unto this Truth.

Miserably therefore do they erre, which either deny, or impugne

impugne the Deity of our Savior, as did certain old Hereticks, *viz.*

The *Arrians*, whereof ſome were called the *Douleians*, becauſe in ſcorn they termed the only begotten of God, the Fathers ſervant *a*.

The *Cerinthians b*.

The *Ebionites*, among whom ſome ſaid, that Chriſt Jeſus was a meer man; others acknowledged him to be God, but not from everlaſting *c*.

The *Eunomians d*.

The *Samoſatenians*, who thought, that Chriſt was not the Son of God before his Incarnation *e*.

The *Neſtorians*, whoſe opinion was, that Chriſt became God by merit, but was not God by nature *f*.

The *Macedonians*, which utterly denied the Son to be of one ſubſtance with the Father *g*.

The *Agnoites*, who held, that the Divine nature of Chriſt was ignorant of ſome things *h*.

Again, ſome late Hereticks even to the death never would acknowledge Chriſt Jeſus to be the true, and very God, as namely:

Certain *Catabaptiſts*. *i*

Blandrat. *k*

Matthew Hamant (burnt at *Norwich*, *Anno* 1579.) one of whoſe Hereſies was, that Chriſt was a meer, and ſinful man. *l*

Francis Ket, (burnt alſo at *Norwich*, *Anno* 1588) who moſt obſtinately maintained, that Chriſt was not God till after his reſurrection.

David George, ſometime of *Baſil*, who affirmed himſelf to be greater for power then ever Chriſt was. *m*

In oppugning the Deity of our Savior, with theſe Hereticks joyn the Jews *n*, and Turks, which ſay, that Chriſt was a good man; ſuch as *Moſes*, and *Mahomet* were *o*: but not God. Hence *Amurath* the great Turk in his Letters unto the Emp. *Rodolph* the Second *Anno* 1593. termed our Savior in deriſion, The Crucified God. Unto whom may be added the Family of Love *p*.

a Theod. hær. fab. lib. 4.
b Irenæus.
c Euſeb. Eccl. hiſt. l. 3. c. 27.
d Baſil. 5. contra Eunom.
e Concil. Bracar. cap. 2.
f Liberatus.
g Theodoret. l. 4. hæret fab.
h Gregor. ep. 22. l. 8.
i Zuing. lib. contra Catab.
k Beza. ep. 19.
l Holin. Chro. 12. 299.
m Hiſt. Davidis Georg.
n Lud. Caret. l. divinor. viſor. ad Judæos.
o Policy of the Turkiſh Emp. c. 5. p. 16.
p Diſplay of the Fam. of Love, H. 7. 21.

Proposition II.

Christ is very man.

The Proof from Gods Word.

HOlding the Humanity of Christ, we joyn with the blessed Prophets, and Evangelists, who either propheſied of his future Incarnation, *a* and conception in the womb of a Virgin *b*, or plainly avouched, and writ, both that the Virgin *Mary* was his mother *c*, and that, as very man, he grew, and increased in strength *d*, endured hunger *e*, and thirst *f*, wept *g*, and slept *h*, and suffered death *i*.

Hence the antient Fathers, and Christians;

I believe in God, the Father Almighty, *&c.* and in Jesus Christ, &c. which was conceived by the Holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, dead, and buried *k*.

The right faith is, that we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man. God, of the substance of the Father, begotten before the world; and man, of the substance of his Mother, born in the world. Perfect God, and perfect man, of a reasonable soul, and humane flesh subsisting. Equal to the Father, as touching his God-head, and inferior to the Father, touching his man-hood *l*.

I believe in one God, the Father Almighty, *&c.* and in one Lord Jesus Christ, *&c.* who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made man, *&c. m*.

The very same testifie Gods people in *Helvetian*, *Basil o. Bohemia p*, the *Low Countries*, *q*, *France r*, *Ausburgh s*, *Wittemburgh t*, *Suevia v*, with many mo besides *x*.

a The seed of the woman shall break thine head. Gen. 3. 15. The Scepter shall not depart, *&c.* until Shiloh come, Gen. 49. 10. *b* Behold a Virgin shall conceive, and bear a Son, Isa. 7. 14. *c* Mat. 10. 18. 23. Luk. 1. 27, 31, 34. *d* Luk. 2. 40. *e* When he had fasted 40. days, and 40. nights, he was afterward hungry, Mat. 4. 2. *f* John 4. 7. He said, I thirst. John 19, 28. *g* Luk. 19. 41. *h* Mar. 4. 38. *i* Mat. 27 50. Mar. 15. 37. Luk. 23. 46. Joh. 19 30, 33 *k* Symb. Apost. *l* Symb. Athan. *m* Symb. Nicen. *n* Confess. Helv. 1. ar. 11. & 2. c. 11. *o* Confess. Basil. ar. 4. *p* Confess. Bohem. c. 2. *q* Confess. Belg. ar. 18. *r* Confess. Gal. ar. 14 *s* Confess. August. ar. 3. *t* Confess. Wittemb. c. 2. *u* Confess. Suevica, ar. 2. *x* Harmon. Confess. Præf.

The

The Errors, and Adversaries unto this Truth.

Therefore most wicked were the Opinions of those men, which held, *viz.* that,

1. Christ really and indeed, had neither, body, nor soul, but was man in appearance only, as the *Manichees a*, the *Eurychians b*, the *Marcionites c*, and the *Saturnians d*.

2. Christ had a body without a soul: as thought the *Euromians e*, the *Arrians f*, the *Apollinarians g*, with the *Theopaschites h*.

3 Christ took the flesh of the Virgin *Mary*; so did the *Valentinians* think *i*, and so think the *Anabaptists k*, and the *Family of Love*, who make an Allegory of the Incarnation of Christ *l*.

4. Christ took flesh only, of the Virgin, but no soul; as the *Arrians m*.

5, Christ took flesh not of the Virgin only but by the seed of man too; so said *Ebion n*, and *Carpocrates o*.

6. The flesh of Christ was spiritual, and his soul carnal; so dreamed the *Valentinians p*.

7. The carnal body of Christ was consubstantial with the Father, as published the *Apollinarians q*.

8. The Humane nature of Christ before his passion was devoid of Humane affections; so thought the *Severites r*.

a Aug. l. 14. contra Faust.
b Niceph. l. 18 c. 52.
c Philast. Beza ep. 81.
d Iren. l. 1. c. 22
e Basil. contra Eunom.
f Theodoret. hæret. fab. l. 4.
g Ruffin. l. 2. c. 20.
h Niceph. l. 18. c. 53.
i Iren l. 1. c. 2.
k Confess. Belg ar. 18.
l H. N. prophecy of the Spir. c. 19. sent. 9.
m Epiphan.
n Euseb. Eccl. Hist. l. 3. c. 27.
o Iren l. 1. c. 24.
p Tertul. lib. de car. Christ.
q Athan. l. de incar. Christ.
r Niceph. lib. 18. c. 29.

Proposition III.

Christ is God, and man, and that in one person.

The Proof from Gods Word.

THat the Divine, and Humane Natures of Christ are united in one person, it accordeth with the holy Scripture, For,

The word was made flesh, and dwelt among us: (and we saw the glory thereof, as the glory of the only begotten of the Father) full of grace, and truth, saith the Evangelist *John a*. And *Matthew*: Jesus when he was baptized, *&c*, Lo, a voice

a Joh. 1. 14.

came from heaven, saying, This is my beloved Son, in whom I am well pleased. *b*

b Mat. 3. 17.

He that descended is even the same that ascended, far above the heavens, that he might fill all things, saith *Paul*. *c*

c Eph. 4. 10.

Again Christ Jesus, being in the form of God, thought it no robbery to be equall with God, he made himself of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man, *&c.* wherefore God hath also highly exalted him, *&c.* that every tongue should confesse, that Jesus Christ is the Lord, unto the glory of God the Father. *d*

d Phil. 2. 6, 7, 9. 11.

And the same Apostle: There is one God, and one Mediator between God and man, even the man Christ Jesus, who gave himself a ransome for all men. *e*

e 1 Tim. 2. 5, 6.

Upon these, and the like grounds,

I believe in God, the Father Almighty, *&c.* and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin *Mary*. *f*

f Symb. Apost.

The right faith is; That we believe, and confess, that our Lord Jesus Christ, the Son of God, is God and man, *&c.* who although he be God and man, yet he is not two, but one Christ. One, not by the Conversion of the Godhead into flesh, but by taking of the manhood unto God. One altogether, not by confusion of substance, but by unity of person. *g* I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, *&c.* came down from heaven, and was incarnate, *&c.* He suffered, and was buried, *&c.* and he shall come again, *&c.* *h* say the antient and first Christians.

g Symb. Ath.

h Sym. Nicen. *i* Confes. Hel. 2. c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar. 15. Belg. ar. 19. Aug. ar. 3. Wittem. c. 2. Suevica, ar. 2. Harmon. Confess. Præf.

The very same is the belief, and confession of all the Reformed Churches at this present, and always hath been *i*.

Errors and Adversaries unto this truth.

Detestable therefore is the error.

Of

Of the *Acephalians*; who denied the properties of the two natures in Christ *a*.

Of the *Severites b*, of *Eutyches*, and *Dioscorus*, who affirmed the Divinity, and Humanity of Christ, to be of one and the same nature.

Of the *Monothelites*; who denied that two wills, *viz.* a Divine, and Humane, were in Christ *c*.

Of *Theodorus Mesechius*; who said, that the Word was one thing, and Christ another *d*.

Of *Nestorius*; who denied the two natures of Christ to be any otherwise united, then one friend is joyned to another *e*, which only is in good will, and affection.

Of *Servetus*; who said of Christ, that he was the pattern of all things, and but a figure of the Son of God; and that the body of Christ was compact of three uncreated Elements *f*, and so confounded, and overthrew both Natures.

a Hartman Schedel.
b Niceph. l. 16. c. 33.
c Volater. l. 1.
d Magdeburg Eccles. Hist. Cen. 6. c. 5. fol. 319.
e Niceph. l. 18. c. 48.
f Beza ep. 81. Confess. Gal. ar. 14.

Proposition 4.

Christ is the Savior of Mankind.

The proof from Gods Word.

Christ to be the Saviour of Mankind, we find it perspicuously in the holy Scripture, which teacheth us, that Christ was crucified, dead, and buried *a*; and that to reconcile his Father unto us *b*; and to be a Sacrifice for all sins of men *c*.

Hence I believe the forgiveness of sin *d*.

He suffered for our salvation *e*.

For us men and for our salvation, he came down from heaven; *f* say our Forefathers in their Confessions: as do also our brethren throughout Christendom *g*.

a Mat. 27. 25, &c.
b We were reconciled to God by the death of his Son, *Rom.* 5. 10. God hath reconciled us unto himself by Jesus Christ 2 *Cor.* 5. 18. by his Cross, *Eph.* 2. 16. It pleased the Father, &c. by him to reconcile all things unto himself, *Col.* 1. 20. 30. *c* He hath born our infirmities, and carried our sorrows, *Isa.* 53. 4. He is the Lamb of God, which taketh away the sin of the world, *Joh.* 1. 20. Christ hath redeemed us from the curse of the Law, when he was made a curse for us, *Gal.* 3. 13. God hath made him sin for us, which knew no sin, that we should be the righteousness of God in him, 2 *Cor.* 5. 2. He is the reconciliation of our sin, and not for ours only, but also for the whole world, 1 *Joh.* 2. 2. *d* Symb. Apost. *e* Symb. Ath. *f* Symb Nicen. *g* Confes. Helv. 1 c. 11. & 2. ar. 11. Basil. ar. 4. Bohem. ar. 6. Gal. ar 12, 16, 17. Belg. ar. 20, 21. August. ar. 3. Saxon. ar. 3. Wittemb c. 2, Suevica, Harmon. Confes. Præf.

The

The Errors, and adversaries unto this Truth.

Wicked then are all Opinions, and Assertions, contrarying, and crossing this truth: as,

That the Father in his Deity, not the Son in his Humanity, did suffer; which error the *Patripassians* did hold *a*.

That Christ, as well in his Divinity, as in his Humanity, suffered for mankind: an error of *Apollinaris* of old *b*; and of *Istelius*, and *Andreas Musculus*, of late years *c*.

That the whole, and Holy Trinity was crucified, as said *Petrus Antiochenus*.

That Christ really, and indeed, hung not on the Cross: for his Passion was in shew only, said the *Cerdonites d*, the *Eutychians h*, and the *Manicheans f*: and another man, said the *Theopaschites g*, and the *Basilides h*, yea the very Devils, and not Christ, said the *Manichees i*, suffered, and hung on the Cross.

That the whole Passion of Christ is to be understood Allegorically, and not according to the Letter; as the *Family of Love* do think *k*.

That Christ on the Cross hath suffered for the Redemption of mankind, and shall suffer again for the salvation of the Devil, as Jesus; (such Hereticks there have been) *l*, but shall again suffer as Jesus Christ (which was one of *Francis Ket* his Heresies, for which he was burned;) for men, but one mother *Jane* is the Savior of Women: a most execrable assertion of *Postellus*, the Jesuite *m*.

The fantasies of the *Jacobites n*, and *Turks o*.

The Popish doctrine touching the Mass, prayers unto Saints, Pardons, and Purgatory, which make the Passion of Christ either of none effect, or to put away but Original sin only *p*.

That albeit our Saviour hath suffered for all men in general: yet both each man must suffer for himself in particular *q*, and the works of one man may satisfie the justice of God for another *r*: which are Popish errors.

That Christ died not for the sins of all men; and that some sins

a D. August. de Trin. l. 5.
b Magdeburg. Eccles. Hist. Cent. 4. c. 5.
c Bez. ep. 60.
d Iren. l. 1. c. 23
e Nic. l. 18. c. 53.
f August. con. Fa. l. 15. c. 10.
g Antonia. tit. 13. c. 5. sect. 3.
h Theod. Ter.
i August. de Hide, c 32, 33
k H. N. Instr. ar. 4. sent. 17, 29.
l Witness Th. Equin. on 1 Pet. 3.
m Jesuits Cat. 1 book, c. 10.
n Niceph. l. 18. c. 52.
o Lonic. Tur. Hist. tom. 1. l. 1.
p See art. 22. 3. 31.
q Test. Rhem. in Rom 8. 17.
r Ibid. in Col. 2. 24.

ſins are ſo filthy, and enormous, as Chriſt his blood upon true repentance of the Delinquents part, cannot waſh them away: which was *Cains ſ*, *Francis Spira t*, and other deſperate perſons errors. ſ Gen. 4. t Hiſt. F. Spira

That whatſoever is written touching Chriſt his ſufferings, muſt in us, and with us be fulfilled; the falſe Doctrine of *H. N. v.* v Prophecy of the Spir. cap. 19. ſect. 3.

ARTICLE III.

Of the going down of Chriſt into Hell.

As Chriſt died for us, and was buried: ſo alſo it is to be believed, that he went down into Hell.

The Propoſitions.

Chriſt went down into Hell.

The Proof from Gods Word.

SUndry be the Texts of Scripture for Chriſt his deſcenſion into Hell.

Mine heart was glad (ſaith *David a*; a figure of Chriſt) and my glory rejoyced, my fleſh alſo ſhall reſt in hope. For why? Thou ſhalt not leave my ſoul in hell. a Pſ. 16. 10, 11. Acts 2. 26, 27.

O Lord my God, I cried unto thee, and thou haſt healed me Thou Lord haſt brought my ſoul out of hell.

I will thank thee, O Lord my God, with all my heart; and will praiſe thy name for evermore *b*. For great is thy mercy towards me; and thou haſt delivered my ſoul from the nethermoſt hell *c*. b Pſal. 30. 1, 2. c Pſ. 86. 12, 13.

In that he aſcended, what is it, but that he had alſo deſcended firſt into the loweſt part of the earth? he that deſcended is even the ſame, that aſcended far above all heavens, that he might fill all things *d*. d Eph. 4. 9, 10.

O Death where is thy ſting? O hell, where is thy victory *e*? Alſo that Chriſt went down into hell, all ſound Chriſtians e 1 Cor. 15. 55.

He descended into Hell. Symbol. Apost. Athan. & Confess. Helv. 2. c. 11. Bas. ar. 2. Aug. ar. 3. Suevica, ar. 22.

ans both in former days *f*, and now living *g* do acknowledge; howbeit in the interpretation of the Article there is not that consent as were to be wished: some holding, that Christ descended into Hell:

1. As God onely and not man; as they do, which say, how Christ descended powerfully, and effectually, but not personally into Hell; and that the Deity exhibited it self, as it were present in the infernal parts, to the terror of the Devil, and other damned Spirits.

2. As man only, and that, as some think, in body onely, as when death as it were, prevailed over him lying in the grave; as others deem, in soul onely, when he went unto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they do, which affirm that Christ in body and soul went, some think, as it were into Hell; when upon the Cross, and elsewhere he suffered the terrors, and torments, propheſied of *Isa.* 53. *v.* 6, 10 *Psal.* 116. *v.* 2. and mentioned, *Mat.* 26. *v.* 38. or 27. *v.* 46. *Luk.* 22. *v.* 42. some say even into Hell (the very place destined for the Reprobate) which he entered into the very moment of his Resurrection, at which time he shewed, and declared himself a most glorious Conqueror both of death, and Hell, the most powerfull enemies.

Errors, and Adversaries unto this truth.

But till we know the native, and undoubted sense of this Article, and mystery of Religion; persist we adversaries unto them which say:

That Christ descended not into Hell at all, calling this Article an error, and a fable, as *Carlile* doth. *a*

a Carlile against D. Smith p. 28, 77.

That Christ, being dead, descended into the place of everlasting torments, where in soul he endured for a time the very pains, which the damned spirits without intermission do abide. *Bannisters* error. *b*

b Treat. of Bannisters errors.

That Christ alive upon the Cross humbled himself *usq; ad inferni tremenda tormenta*, even unto the dreadful torments of Hell,

Hell *c*: endured for a time those torments, *qualia reprobi in aeternum sensuri sunt*, which the reprobates shall everlastingly suffer in Hell *d*: even despaired of Gods mercy, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father, but a Tyrant, and overcame despair by despair, death by death, Hell by Hell, and Satan by Satan *e*: suffered actually all the torments of Hell for our redemption, and descended into the heaviest torments that Hell could yield *f*: suffered the torments of Hell, the second death, abjection from God *g*: and was made a curse, that is, had the bitter anguish of Gods wrath in his soul and body, which is the fire that shall never be quenched *h*.

That Christ personally in soul went down into Lake *Limbo*, to fetch from thence, as *Canisius i*, to loose from thence, as *Vaux* saith *k*, the souls of our forefathers, which afore his death (as the Papists dream) were shut up in the close prison of Hell *l*.

That Christ by his descension hath quite turned Hell into Paradise, *Costerus* the Jesuites error *m*.

c Pagets Catech. Latin.
d Pisc. in Luc. 12. 10.
e Ferus in Matth. 27.
f Humes Rejoind. p. 38. 138. 152.
g. Houshold Catech.
h Gifford's Catech.
i Canis. Catech.
k Vaux Catech.
l Test Rhem. annot. Luk. 16. 26.
m Coster. Instit. l. 5.

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truely arise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth untill he return to judge all men at the last day.

The Propositions.

1. Christ is risen from the dead.
2. Christ is ascended into heaven.
3. Christ shall come again at the last day, to judge all men, even the quick, and the dead.

Propoſition I.

Chriſt is riſen from the dead.

The Proof from Gods Word.

THe Reſurrection of Chriſt may eaſily be proved from the holy Scriptures, in which it is evident, firſt, that Chriſt ſhould *a*; and next that he did riſe from death unto life, both by his appearing to *Mary Magdalen b*, to divers women *c*, to two *d*, to ten *e*, to all the Diſciples *f*, to more then five hundred brethren at once *g*, to ſundry perſons by the ſpace of forty days together *h*, and by the teſtimony alſo of the Apoſtles, *Peter i*, and *Paul k*.

A truth both believed, and acknowledged by Gods people from age to age *l*.

a Thou wilt not ſuffer thine holy One to ſee corruption, Pſal. 16. 10. After he is killed, he ſhall riſe again the third day, Mark 9. 31, and 10. 34. Luke 9. 22.

b Joh. 20. 14. *c* Mat. 28. 9. *d* Luk 24. 13, 15, 30, 31. *e* John 20. 19. *g* 1 Cor. 15. 6. *h* Acts 1. 2. *i* Acts. 1. 2. 22. and 32. 1 Pet. 1. 3. *k* Acts 17. 2, 3. Rom. 10. 9. 1 Cor. 15. 4, 5, *&c.* *l* Symbol. Apoſt. Athan. Nicen. Confeſ. Helvet. 1 Art. 11. & 2. c. 11. Baſil. Art. 4. Bohem. c. 6. Gal. 15, 16. Belg. Art. 20. Auguſt. Art. 3. Suevic. Art. 2. Harmon. Confeſ. Præf.

Errors and Adverſaries unto this truth.

Utterly falſe then, and unchriſtian is the opinion of thoſe men, which utterly deny the reſurrection of any fleſh, as did the Sadduces *a*, the falſe Apoſtles *b*, *Simon Magus c*, and the *Manichees d*.

a The Sadduces ſay there is no reſurrection, Mat. 22. 23. They deny there is any reſurrection, Luk. 20. 27. They ſay there is no reſurrection, neither Angel, nor ſpirit, Acts 23. 8. *b* How ſay ſome among you, that there is no reſurrection of the dead, 1 Cor. 15. 12. *c* Epiphan. *d* Auguſt. contra Fauſt. l. 4. c. 16. *e* Mat. 28. 13, 15. Jud. Catech. l. divinor. viſor. *f* Molinſh. Chron. fol. 1299. *g* Hiſt. Davidis Georg. *h* Philaſter.

Which

Which say, how our Saviour, after his resurrection, was so deified, as he retained no more the parts, and properties of his body and soul, nor the union of both Natures, but is meerly God. So thought the *Schwenkfeldians*:

Which take the Resurrection of Christ to be but an Allegory, and no true, and certain history, as do the Family of Love *i*.

i Display in Allens Confes.

Proposition II.

Christ is ascended into heaven.

The Proof from Gods Word.

In saying how Christ with his body is ascended into heaven, and there sitteth, and abideth, we do agree with the Prophets *a*, Evangelists *b*, and Apostles *c*, with the antient Fathers *d*, and Gods people our brethren, throughout all Christendome *e*.

a Psa. 47. 5, 68, 18, 110, 1.
b Mat. 23. 44. 25, 64. Act. 1. 9. Luk. 24. 51.
c Rom. 8. 34. Eph. 4. 8.
d Symb. Apost. Athan. Nicen.
e Conf. Helv. 1 art. 11. & 2, c. 11. Basil. art. 4. Bohem. c. 6. Gal. art. 15. Belg. art. 20. August. art. 3. Saxon. art. 3. Suevic. art. 2.

The Errors, and Adversaries unto this truth.

But we altogether dissent from *Hamant*, the *English* Heretick, which denied the Ascension of Christ *a*.

Also from *Ket*, the Heretick, and Apostate, which likewise denied our Saviours Ascention, affirming that his humane nature is not in heaven, but in *Judea*, gathering a Church, and people.

a Holinsh. chr. fol. 1299.

Also from the *Germane* Ubiquitaries, and Papists, they saying, that Christ, as man, is not only in heaven, but in earth too at this instant, wheresoever the Deity is *b*, these affirming the humane Nature of Christ is, where soever the Sacaament of the Altar is administred *c*.

b Ja. Smidelin. Ubiquitatis Apostolus, Beza, ep. 61.
c Ergo it is not id heaven, unless heaven be upon earth.

Also from the *Montanists*, *Cataphrygians*, and *Carpocratians d*, who held how Christ not in body, but in soul ascended into heaven.

d Philast. Theodor.

From the Papists, who say, that Christ ascended into heaven,

carried with him the ſouls, which he looſed from captivity, and bondage of the Devil, even the ſouls of the righteous, afore that time not in heaven, but in *Limbo e*.

e Catech. Trid. in Sym. verba, Deſcendit ad inferos, & aſcendit ad cœlos. Vaux Cat. c. 1. Teſt. Rhem. an. marg. pag. 633.

And laſtly from thoſe *Germane* Divines, which think, that our Saviour carried with him into heaven the faithfull people, in ſoul and body, raiſed at his reſurrection *f*.

f D. Ma. hom. in Evang. in feſto Aſcen. Dom. & in Epiſt. Dom. Aſcen. Dom.

Propoſition I.

Chriſt ſhall come again at the laſt day, to judge all men even the quick and the dead.

The Proof from Gods Word.

God anointed Jeſus of Nazareth with the holy Ghoſt, and with power, *&c.* Him God raiſed up the third day, *&c.* And he commanded us to preach unto the people, and to teſtify, that it is he that is ordained of God a judge of quick and dead; ſaith S. *Peter g*.

g Acts 10. 38. 40, 41.

God ſhall judge the world by Jeſus Chriſt *h*.

h Rom. 2. 16.

Jeſus Chriſt ſhall judge the quick and dead at his appearing, and in his Kingdom, *&c.* Henceforth is laid up for me the crown of righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day, and not to me only, but unto all them alſo, that love his appearing, ſaith S. *Paul i*.

i 2 Tim. 1. 8. *k* Jam. 5. 9. *l* Symb. Apoſt. Nicen. Athan. Conſ. Helv. 2. c. 11. & 1. ar. 21. Baſil. ar. 9. Bohem. cap. 6. Belg. art. 37. Auguſt. art. 3. Suevic. art 2.

The Judge ſtandeth before the door, S. *James k*.

And this Gods Church, and people do firmly believe, and faithfully confeſs *l*.

Errors, and Adverſaries unto this Truth.

On the other ſide, both they abroad, and we at home, abhor them for their opinions, which ſaid, that

There ſhall be no general Judgement at all, as did the *Manichees m*, and do the Atheiſts.

m Philaſter.

That the Devils, and the moſt ungodly, ſome of them, and namely, ſo many as in Hell do call upon God for mercy, and forgive

forgiveneſs, ſay the *Turks*, *b* yea of all them, ſay the *Origeniſts*, *c*, and *Catabaptiſts*, *d* ſhall be ſaved.

That the wicked ſhall not be judged at all, but ſhall dy as the bruit beaſts, and neither riſe again in body, nor come unto judgement. An error of the Family of Love *e*.

That Chriſt ſhall not be the future Judge; ſo thought both *David*, *George*, *Coppinger*, and *Arthington*: For that *George* rumor'd himſelf to be the Judge of the whole world *f*, and *Coppinger*, and *Arthington* publiſhed how *William Hacket* was come to Judge the world, and themſelves to be his Angels for the ſeparating the Sheep from the Goats *g*.

That beſides Chriſt, the Pope is Judge of the quick and dead: an error of the Papiſts *h*.

That afore the Judgement there ſhall be a golden World; the godly, and none beſides, enjoying the ſame peaceably, and glorioufly, as the *Jews* imagine *i*.

That the Belief, touching the general judgement of Chriſt over the living and dead, is a Doctrine myſtical, or a myſtery, (no hiſtory) as *H. N.* teacheth.

That the righteous are already in godly glory, and ſhall from henceforth live everlaſtingly with Chriſt, and reign upon earth, as the Family of Love holdeth.

b Pol. of the Turks Emp. c. 23.
c Aug. conf. art. 17.
d Bulling. cont. Catabap. l. 1. tract.
e Diſplay of the Fam. H. 6.
f Hiſt. David. Georg.
g Conſpir. for pretend. Refor. p. 47, 55. Arthing. ſedu.
h Extravag. de ſent. Excom. C. à nobis, & 24. q. 2.
i Conf. Aug. art. 17.
k H. N. in his Inſtruct. præf. ſent. 5.
l H. N. Ibid. ſent. 1. art. 8. ſect. 35. and in his Evang. c. 1. ſect. 1. A lent confeſs. in the Diſplay.

ARTICLE V.

Of the Holy Ghoſt.

The holy Ghoſt 2 proceeding from the Father, and the Son, 3 is of one ſubſtance, majeſty, and glory with the Father, and the Son, very, and eternal God.

The Propoſition

1. The Holy Ghoſt is very, and eternal God.
2. The Holy Ghoſt is of one ſubſtance, majeſty and glory with the Father and the Son,

3. The Holy Ghost proceedeth from the Father and the Son.

Proposition I.

The Holy Ghost is very, and eternal God.

The Proof from Gods Word.

THe Holy Ghost to be the very eternall God, the Scriptures teach us. For he is the Creator of all things. In the beginning God created the heaven and the earth, *&c.* the Spirit of God moved upon the waters *a*. O Lord, how manifold are thy works, *&c.* If thou hide thy face, they are troubled; if thou take away their breath, they dy, and return to their dust: If thou send forth thy Spirit, they are created *b*: *Ergo* the Holy Ghost is God.

Christians are to be baptized in the name of the Holy Ghost *c*, as well as of the Father, and the Son. Therefore is he very God.

Ananias lyed unto God *d*, and *Sapphira* tempted God, when both he lied unto the Holy Ghost, and she tempted the Spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for the ministery of the Gospel *e*; as God, he decreeth orders for his Church, and people *f*, and as God he is to be invocated and prayed unto, as well as the Father, and the Son *g*.

Upon this and the like words, I believe in the holy Ghost *h*; I believe in the holy Ghost, the Lord and giver of life *i*. The Catholick Faith is this, that we worship one God in Trinity, and Trinity in Unity, *&c.* The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God *k*, *&c.* say the antient Fathers, which also is the Faith, and confession of all Gods people at this day *l*.

a Gen. 1. 1, 2.
b Psal. 104. 24, 29, 30.
c Mat. 28. 19.
d Act. 5. 3, 4, 9.
e Act. 13. 2, 4.
f Act. 15. 28.
g 2 Cor. 13. 13.
h Symb. Apost.
i Symb. Nicen
k Symb. Athan.
l Confess. Helv. art. 6. & 2. c. 2. Basil. art. 1. Bohem. c. 3. Belg. art. 8. August. art. 1. Wittemb. c. 1. Suevic. art. 1. Gal. 6. Harm. Conf. Præfat.

The Errors, and Adversaries unto this truth.

This maketh to the condemnation of the *Pneumatomachies*, whereof,

whereof ſome impugne the Deity of the Holy Ghoſt, as did in old time *Samoſateanus a*, and *Photinus b* of late years, *Servetus c*, *Ochinus d*, abroad, and *Francis Kett e*, *Hamant f*, and certain *Browniſts g* among us at home. Some affirm the Holy Ghoſt to be but a meer Creature, as did *Arius h*, the *Semi-Arians i*, the *Macedonian* Hereticks *k*, the *Tropicks l*, *Ochinus m*, Some have aſſumed the ſtile and title of the Holy Ghoſt unto themſelves, as did *Simon Magus n*, *Montanus o*, and *Manes p*.

Some have given the title of the Holy Ghoſt unto men, and women.

So *Hierax* ſaid, that *Melchiſedech* was the Holy Ghoſt *q*.

Simon Magus termed his *Helene* the Holy Ghoſt *r*.

The *Helcheſaits* ſaid, the Holy Ghoſt was a woman, and the natural ſiſter of Chriſt *ſ*.

Many Papiſts, and namely the *Franciſcons t*, bluſh not to ſay, that S. *Francis* is the Holy Ghoſt.

a Epiph.
b Vinc. Lyr. l. adverſ. Hær.
c Beza epiſt. 1.
d Zanch. de 3. El. l. 4. c. 1.
e Burnt at Norwich, 14. Jan. 1588.
f Holinſh. Chr. fol. 1297.
g Who whiſper in corners that we muſt not believe in the Holy Ghoſt, ſaith Bredwell writing againſt Golver, p. 102.
h Theod. l. 5. c. 10.
i Philaſt.
k Soz. l. 4. c. 27.
l. Athan.
m Zanch. de El. par. l. 2. c. 5.
n D. Iren.
o Euſ. l. 5. c. 8.
p Chryſ. de S. S
q Epiph.
r Epiph.
ſ. Epiph.
t Alcar. Fr. l. 1.

Propoſition II.

The Holy Ghoſt is of one ſubſtance, majeſty, and glory with the Father, and the Son.

The Proof from Gods Word.

The Holy Ghoſt effected the Incarnation of Chriſt *a*, teacheth all things *b*, leadeth into all truth *c*, giveth atterance to his ſervants *d*, and gifts unto his people *e*, placeth rulers in the Church, and overſeers to feed the flock of God *f*, ſealeth the Elect unto the day of Redemption *g*, as well as the Father, and the Son, and theſe three, *viz.* the Father, the Word, and the Holy Ghoſt are one *h*. Therefore is the Holy Ghoſt of one ſubſtance, majeſty, and glory with the Father, and the Son.

a Mat. 1. 18, 20. Luke 1. 35.
b Joh. 14. 26.
c Joh. 16. 13.
d Acts 2. 4.
e 1 Cor. 12. 8.
f Acts 20. 28.
g Eph. 4. 30.

And this was the belief of the antient Fathers.

I believe (ſay they) in the Holy Ghoſt, the Lord, and giver of life, &c. who with the Father, and the Son together is worſhipped

i Symb. Nicen. *k* Symb. Atha. *l* Conf. Helv. 1. art. 6. & 2. c. 3. Basil. art. 1. Bohem. c. 3. Gal. art. 1. Belg. art. 1. Aug. ar. 1. Wittenb. c. 1, 2. Suevic. art. 1.

shipped and glorified, who spake by the Prophets *i*.

The Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost, *&c.* And in this Trinity none is afore or after other, none is greater or less than another; but the whole three persons be coeternal together, and coequal *k*.

The very same do all Reformed Churches believe, and confess *l*.

The Errors and Adversaries unto this Truth.

a Zanch. de 3. El. par. 2. l. 5. c. 1. *b* Aug. cont. Mar. Arrian. *c* Ruffin. l. 1. c. 25. *d* Niceph. l. 9. c. 47. *e* Confes. Aug. 5. art. 8. *f* Pol. of the Tur. Emp. 3 c. * Hutchinson in his Image of God, c. 24. p. 112. a. *g* H. N. in his Instruct. præf. sent. 7. *h* Idem in his Spir. land præf. sect. 14. *i* Sen. l. 1. dist. sect. 5. 2. *k* Zanch. de 3. El. par. 1. l. 4. c. 1. *l* Zanch. ib. l. 1. c. 2.

The premisses do make against the *Tritheites*: which affirm the Holy Ghost to be inferiour unto the Father *a*.

Against the *Arrians*, who said the Holy Ghost was inferiour to the Son *b*.

Against the *Macedonian* Hereticks, who held the Holy Ghost to be but a minister, and a servant of the Father and the Son *c*; yet of more excellent majesty and dignity than the Angels *d*.

Against many erroneous Spirits, which deliver the Holy Ghost to be nothing else but the motion of God in his creatures, as did the *Samosatenians e*.

A bare power, and efficacy of God, working by a secret inspiration, as the *Turks f*, and certain *English* Sadduces do imagine *.

The Inheritance allotted to the faithfull *g*, and the being or virtuous estate of Christ *h*, as dreameth *H. N.*

The affection of Charity, or Love within us, an error of *Petrus Lombardus i*.

Gods Love, favour and virtue, whereby he worketh in his children, so thought *Ochinus k* and *Servetus l*.

PROPO-

Propoſition II.

The Holy Ghoſt proceedeth from the Father, and the Son.

The Proof from the Word of God.

THe proceeding of the Holy Ghoſt from the Father, and the Son, we gather from the Holy Scripture, which teacheth how the Father ſendeth the Comforter, which is the Holy Ghoſt, in the name of the Son *a*, and the Son ſendeth the Comforter, the Spirit of truth, from the Father *b*, he proceedeth of the Father *c*, and is ſent of the Son *d*.

a Joh. 14. 26.
b Joh. 15.26.
c Ibid.
d Joh. 16.7.

So with us ſay the ancient Fathers, and Chriſtians.

He proceedeth from the Father, and the Son *e*.

e Symb. Nicen.

The Holy Ghoſt is of the Father, and of the Son, neither made, nor created, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghoſt, not three Holy Ghoſts *f*, which is the faith of the Modern Chriſtians *g*.

f Symb. Athan.
g Conf. Helv. 1. c. 3. Gal. c. 5 Belg. art. 8. 11. Wittemb. c. 3. Suevic. art. 3.

The Adverſaries unto this Truth.

This diſcovereth all them to be impious, and to erre from the way of truth, which hold and affirm, That the Holy Ghoſt proceedeth neither from the Father, nor the Son, but is one and the ſame perſon, that Chriſt is, as the *Arrians* do *a*.

a Baſil. Serm. de Spir. San.

That the Holy Ghoſt proceedeth from the Father, but not from the Son, as at this day the *Gracians b*, the *Ruſſians c*, the *Moſcovites d* maintain.

b *Ruſſ.* Commonweal, c. 23
c Guagnin. de Relig. Moſcov.
d Father de Relig. Moſc.

That there is a double proceeding of the Holy Ghoſt; one temporal, the other eternal, an error of *Peter Lombard e*, uncontrolled hitherto, and therefore well liked of the Papiſts.

e 1. Sent. l. 1. diſtinct. 14.

ARTICLE VI.

Of the ſufficiency of the Holy Scripture for ſalvation.

Holy Scripture 1 *containeth all things neceſſary for ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the faith, or be thought requiſite, and neceſſary to ſalvation.* 2 *In the name of the Holy Scripture we do underſtand thoſe Canonical Books of the Old, and New Teſtament, of whoſe authority was never any doubt in the Church.*

Of the names, and number of the Canonical Books.

Geneſis.	*The* 1 *Book of Chronicles.*
Exodus.	*The* 2 *Book of Chronicles.*
Leviticus.	*The* 1 *Book of Eſdras.*
Numbers.	*The* 2 *Book of Eſdras.*
Deuteronomie.	*The Book of Eſther.*
Joſhua.	*The Book of Job.*
Judges.	*The Pſalms.*
Ruth.	*The Proverbs.*
The 1 *Book of Samuel.*	*Eccleſiaſtes,* or *The Preacher.*
The 2 *Book of Samuel.*	*Canticles,* or *Song of Solomon.*
The 1 *Book of Kings.*	4. *Prophets the greater.*
The 2 *Book of Kings.*	12. *Prophets the leſs.*

And the other Books (as Hierome *ſaith*) *the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply to eſtabliſh any Doctrine: ſuch are* 3 *theſe following.*

The 3 Book of Esdras.
The 4 Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Hester.
The Book of Wisdome.
Jesus the Son of Sirach.
Baruch the Prophet.
Song of the 3 Children.
The Story of Susanna.
Of Bell and the Dragon.
The Prayer of Manasses.
The 1 Book of Maccabees.
The 2 Book of Maccabees.

4 All the Books of the New Testament, as they are commonly received, we do receive, and accompt them for Canonical.

The Propositions.

1. The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.
2. All the Books in the volume of the Bible are not Canonical, but some, and namely those here specified, are.
3. The 3 and 4 Books of *Esdras*, the Book of *Tobias*, &c. are Apocryphal.
4. Of the New Testament all the Books are Canonical.

Proposition I.

The Sacred Scripture containeth all things necessary (to be known, and believed) for the salvation of man.

The Proof from Gods Word.

THe Holy Scriptures to be sufficient to instruct us in all things necessary to be known, and believed, for mans salvation, the Word of God teacheth.

Ye shall put nothing unto the Word, which I command you (saith the Lord) neither shall ye take ought therefrom *a*. *a* Deut. 4. 2.

Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom *b*. Thou *b* Deut. 5. 32.

shall not turn away from it to the right hand, nor to the left, that thou maist prosper whithersoever thou goest *c*.

c Jos. 1. 7.

Every Word of God is pure, *&c*. Put nothing unto his Words, lest he reprove thee, and thou be found a liar *d*.

d Prov. 30. 5, 6.

These things are written, that ye might believe, *&c*. and that in believing ye might have life through his Name *e*.

e Joh. 20. 31.

The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works *f*.

f 2 Tim. 3. 16, 17.

If any man shall add unto these things: God shall add unto him the plagues, that are written in this Book: and if any man shall diminish of the words of this Book, God shall take away his part out of the Book of life, and out of the holy City, and from those things which are written in this Book *g*.

g Rev. 22. 18.

Hereunto Gods people both alwayes have, and at this present do subscribe *h*.

h Conf. Helv. 1. art. l. 4. & 21. Basil. ar. 10. Bohem. c. 1. Gal. art. 2. 4, 5. Belg. art 7. Saxon. art. 1. Wittemb. c. 30. Sucv. art. 1.

The Errors, and Adversaries unto this Truth.

Therefore Adversaries be we to all Adyersaries to this truth: especially to such as scorn, and contemptuously reject the Book of God, as both did the *Circumcellians*, which defaced and burnt the Holy Scriptures *a*, and Pope *Leo* the Tenth, who termed the Holy Gospel, A fable of Christ *b*, and do the prophane Atheists *c*.

a Aug. contra Petil. 1. c. 27. *b* Apol. Steph. fol. 3 58. *c* Nash in Christ his tears, p. 59. a.

Also to such, as debase the credit and estimation of the Holy Scriptures, as *David George* did *d*: and both do the Papists, who have an opinion, That the Scriptures of God are not sufficient to instruct Mankind unto salvation *e*: and the Anabaptists, which deem not the Holy Bible to be the Word of God *f*, with the *Family of Love*, in whose Books nothing is more frequent then the terming of Gods reverend Ministers and Preachers, Scripture-learned.

d Hist. David. Georg. *e* Lindan. l. 1. c. 1. *f* Bullin cont. Catabap. l. 1.

Also to them, which with Gods Word do equal their own Doctrines, Injunctions, Precepts, and Traditions, as do the Papists. For of their doctrine say the *Rhemists*, Whatsoever

the

the lawful Apoſtles, Paſtors or Prieſts of Gods Church preach in the unity of the ſame Church (meaning the new Church of *Rome*) is to be taken for Gods own Word *g*. To the ſame purpoſe, but more blaſphemouſly *Stapleton*. As the Jews were to believe Chriſt; ſo are we ſimply, and in every thing to believe the Church (of *Rome*) whether it teacheth truth, or errors *h*.

Whatſoever by the Authority of the Church is commanded, ought of all men to be eſteemed as the very Goſpel, ſaith *Abbot Trithemius i*: of Popiſh Precepts, and our *Engliſh Rhemiſts k*. He, that deſpiſeth the Churches, or her lawful Paſtors precepts. And of their Traditions; He, that refuſeth Eccleſiaſtical Traditions, deſerveth to be thrown out of the Church among the Heathen, as well as he which refuſeth the Goſpel, ſaith *Didacus Stella l*, and the Councel of *Trent*. With like affection of godlineſs, and reverence, embrace we, and worſhip the Books of the Old and New Teſtament, and Eccleſiaſtical Traditions, ſaith the Councel *m*. The like opinion have the *Moſcovites* of Traditions *n*.

To them finally are we Adverſaries, which above the Scriptures do prefer their own inventions, as did the Philoſophers; whereof one ſaid of *Moſes*, That good man maketh a trim diſcourſe, but proveth nothing. And the *Gracians*, to whom the Goſpel is fooliſhneſs *o*, and imaginations, as the *Manichees p*, *David George q*, and do the *Turks r*, and *Family of Love ſ*, or Traditions, as do the Papiſts, who more cruelly do puniſh the violaters of their own Traditions, and Ordinances, then they do the breakers of Gods Commandments, or Statutes, Edicts, Judgments, Proclamations, *&c.* proceeding from the Brain of Man, as *Machiavel* doth, and his Scholars.

g Teſt. Rhem. An. 1 Theſſ. 2. 12.

h Stapl. arrid. Evang. in Luk. 10, 16. p. 528.

i Tract. de proprier. Monach. c. 4.

k Teſt. Rhem. An. 1 Theſ. 4. 8.

l Stella in Luk. 10. fol. 20.

m Concil. Trid. Seſſ. 4.

n Ruſſ. Com. c. 23.

o 1 Cor. 1. 23.

p Epiphan.

q Hiſt. D. Geo.

r. Pol. of the Turk. Emp. c. 3, 23.

ſ Diſpiu. A. 6.

Propoſition II.

All the Books in the Volume of the Bible are not Canonical, but ſome are.

That ſome Books, and namely thoſe above mentioned, are Canonical,

Canonical, it hath been granted by the beſt learned, and moſt godly of long time. And as all Reformed Churches in the World are of the ſame judgment with us; ſo in their publick Confeſſions ſome have ſo accounted, and judged of them, as we do *a*.

a Confeſ Gal. art. 9. Belg. art. 4.

Adverſaries unto this Truth.

Therefore (to ſpeak firſt of the Canonical Books of the Old Teſtament) much have they offended, which either rejected all, or allowed but ſome of the Books of the Old Teſtament: of the former ſort were the *Severians* a, *Baſilides* b, *Carpocrates* c, and the *Manichees* d, and the *Catabaptiſts* e; of the later were ſundry, whereof

a Trithem. de Eccleſ. ſcrip.
b Epiphan.
c Epiphan.
d Aug de bono perſ. l. 2. c. 11.
e Zuing. lib. contra Catabap.

Some received no more but onely the Five Books of *Moſes*; as the *Sadduces* f.

f D. Whit. de S. Scrip. contro Bellarm. q. 1. c. 3.

Some, of all the Books in the Old Teſtament, reject the works of *Moſes*, and namely his four laſt Books; as the *Moſcovites* g.

g Ruſs. Com. c. 3.

Some embraced the Law onely, and the Prophets; as the *Samarites* h.

h Cyril. Catech. 38.

Some eſteemed neither the Law, nor the Prophets; as the *Appelleans* i.

i Tertul. de præſ. Hæret.

Some had in contempt the Book of the *Canticles*; as *Sebaſtian Caſtellio* k.

k Beza in vita Calv.

And ſome the Book of *Job*; as the *Anabaptiſts* l.

l White's de S. Scrip. contra Bellar. q. 1. c. 3.

Propoſition III.

The third, and fourth Books of Eſdras, *the Book of* Tobias, *&c. be Apocrypha.*

That divers, and namely theſe Books mentioned, are *Apocrypha*, we are neither the firſt, that ſaid; nor they alone, which affirm the ſame. For ſo judge of them did the ancient Councel at *Laodicea* a, and do the Churches Reformed, and namely in *France* b, and *Belgia* c.

a Can. 59.
b Confeſ. Gal. art. 3.
c Confeſ. Belg. art. 4.

Errors

Errors, and Adversaries unto this Truth.

So that they are to be held, and taken heed of, as Seducers, which upon the Church would thrust either other mens works and devices, not comprised in the Bible, as would

Some, the new Prophets, *Barcolas*, and *Barcoph*, of *Basilides*, the Heretick *a*.

Some, the manifestations of *Marcion* the Heretick *b*.

Some, the mysteries of *Manes* the Heretick *c*.

Others, *Esaias* his *Ascensorium*, of *Hierax* the Heretick *d*.

Others, the Gospel after the *Egyptians*, after S. *Andrew*, S. *James* the lesser, S. *Peter*, S. *Bartholomew*, the twelve Apostles, *Barnabas*, *Nicodemus*, *Thaddeus*.

The Canons of the Apostles, others.

Others, the Acts of S. *Abdie*, S. *Andrew*, S. *Paul*, *Peter*, *Philip*, *Thomas*.

Others, the Revelation of S. *Paul*, *Stephen*, *Thomas*.

Others, the Books of the *Anabaptists*, of *H. N.* with Popish Legends, and the like.

Or, the Books of *Apocrypha*, within the volume of the Bible; as the Papists, who therefore anathematize, and curse so many, as take them not for Canonical *e*.

a Euseb. Eccl. Hist. l. 4. c. 8.
b Tertul. de Heret.
c Magdeburg. Eccles. Hist. Cent. 3 c. 11.
d Epiphan.
e Concil. Trid. Sess 4. decr. de Can. Script.

Proposition IV.

Of the New Testament all the Books are Canonical.

Although some of the Ancient Fathers and Doctors, accepted not all the Books contained within the volume of the New Testament, for Canonical; yet in the end they were wholly taken, and received by the common consent of the Church of Christ in this World, for the very Word of God, as they are at this day, almost in all places where the Gospel is preached, and professed.

Howbeit, we judge them Canonical, not so much because learned and godly men in the Church so have, and do receive, and

and allow of them; as for that the Holy Spirit in our hearts doth testifie that they are from God. They carry a sacred, and divine authority with them; and they do also agree in all points with the other Books of God in the Old Testament.

Errors, and Adversaries of this Truth.

Therefore in admitting all and every of these Books, and acknowledging them to be Canonical, we demonstrate our selves to be against

Such, as rejected all the New Testament, as did the *Jews*, and our *Matthew Hamant e.*

Such, as allowed part, but not the whole New Testament, and these were of divers sorts: whereof

Some allowed of the Evangelists, onely *Matthew*, as the *Cerdonites b*, and *Ebionites c*; others only *Luke*, as the *Marcionites d*; others onely *John*, as the *Valentinians o.*

Some accepted onely the Acts of the Apostles, as the *Tatians*: others, of all other Books rejected the said Acts, as the *Manichees f*, and the *Severites g.*

Some of S. *Pauls* Epistles, took the Epistles unto *Timothy*, and *Titus* onely to be Canonical, as *Marcion* the Heretick *h.*

Some, as *Apocryphal*, refuse the Epistle unto *Philemon i*; others the Epistle unto the *Hebrews*, the Epistle of S. *James*, as *Althemerus k*; others the first, and the second Epistles of *John*, with the Epistle of *Jude*, as *Wigandus l*; others the Epistle unto the *Hebrews*, of *James*, the two last of *John*, and of *Jude*, as Cardinal *Caietane m.*

Some, rejected the Book of S. *Johns* Revelations, or the *Apocalypse*, as *Heshusius n*: we are also against them, which allowed neither the whole New Testament, nor those Books wholly, which they embraced, as the *Marcionites*, who defaced all those places in the Gospel after *Luke*, and in the Epistles, which concerned either the Divinity or Humanity of our Saviour Christ *o.*

And lastly, are we against them which receive the whole New Testament, but deface, and put out such Texts, as mislike them

a Holinsh. Chr. fol. 1299.

b Euseb. l. 3. c. 27.
c Iren. l. 1. c. 26.
d Iren. ibid.
e lb. l. 2. c. 11.
f August. lib. de util. cred.
g Euseb.
h Iren. l. 3. c. 12.
Theoder. arg. in Epist. Pauli ad Tit.
i Althemer. in c. 2 Epist. Ja.
k Wigand. Syntag. l. 5.
l See Whita. against W. Reinolds c. 7.
m Lib. de 600. error. Pontif.

n Iren. l. 2. c. 29.

them; as the *Turks*, who ſcrape out whatſoever they find touching the Paſſion of Chriſt, alledging how it was added purpoſely by the Jews in deriſion of Chriſtians *q*.

q Aul. l. 2. p. 50.

ARTICLE VII.

Of the Old Teſtament.

1. *The Old Teſtament is not contrary to the New. For both in the Old and New Teſtament, everlaſting life is offered to Mankind by Chriſt, who is the only Mediator between God, and Man, being both God and Man.*
2. *Wherefore they are not to be heard, which feign, that the old Fathers did look onely for tranſitory Promiſes.*

Although the Law given from God by Moſes, *as touching*

3. *Ceremonies and Rites, do not binde Chriſtian men;*
4. *Nor the civil Precepts thereof ought of neceſſity to be received in any Common-wealth: yet, notwithſtanding, no Chriſtian man whatſoever is free from the obedience of the Commandments, which are called Moral:*

The Propoſitions.

1. The Old Teſtament is not contrary to the New.
2. The Old Fathers looked for eternal happineſs, through Chriſt, as well as for temporal bleſſings.
3. Chriſtians are not bound at all to the obſervation of the Judaical Ceremonies.
4. The Judicial Laws of the Jews are not neceſſarily to be received, or eſtabliſhed in any Common-wealth.
5. No Chriſtian man whatſoever is freed from the obedience of the Law Moral.

Propoſition I.

The Old Teſtament is not contrary to the New.

The Proof from Gods Word.

THat the Old Teſtament is not contrary to the New, it may be proved by many invincible Arguments: yet it is moſt apparent, in that our Saviour Chriſt, very God, and very Man, (as above *Art.* 2. hath been declared) is offered unto mankind for his eternal ſalvation, by them both. For

We learn, that there is one, and no Chriſts mo in the New *a*, and we learn the ſame in the Old *b*.

That Chriſt is the Son of God in the New *c*, we learn the ſame in the Old *d*.

That Chriſt is very Man in the New *e*, we learn that he ſhould be ſo from the Old *f*.

That Chriſt was born at *Bethlehem* in the New *g*, we learn that he ſhould be ſo from the Old *h*.

That Chriſt was born of a Virgin in the New *i*, we learn that he ſhould be ſo from the Old *k*.

That Chriſt was honoured of Wiſe-men in the New *l*, we learn that he ſhould be ſo from the Old *m*.

That he rode upon an Aſs unto *Jeruſalem*, from the New *n*, we learn that he ſhould do ſo, from the Old *o*.

That he was betrayed in the New *p*, we learn that he ſhould be ſo from the Old *q*.

That he ſuffered not for his own, but for our tranſgreſſions, in the New *r*, we learn that he ſhould do ſo from the Old *ſ*.

In the New that he roſe again from the grave *t*, from the Old, that he ſhould do ſo *v*.

And in the New, that he aſcended into Heaven *x*; and in the Old, that he ſhould ſo do *y*.

a Acts 3. 25. Gal. 3. 8, 10.
b Gen. 22. 18.
c Mat. 16. 16. Act. 13. 33.
d Pſal. 2. 7.
e Hebr. 2. 14, 15, 16.
f Iſa. 11. 1. and 53. 3.
g Mat. 2. 1.
h Mic. 2. 5.
i Mat. 1. 23.
k Iſa. 7. 14.
l Mat. 2. 11.
m Iſa. 60. 6.
n Mat. 21. 1.
o Zach. 9. 9.
p Luk. 22. 7.
q Zach. 11. 12.
r Acts 8. 33.
ſ 1 Cor. 5. 4.
t 1 Pet. 2. 24.
v Iſa. 53 5.
x Act. 2 29, 31.
y 1 Cor. 5. 4. Mat. 12. 40.
Pſal. 16. 10. Jonas 1. 17. and 2. 10.
x Epheſ. 4. 8.
y Pſal. 61. 18.

The Errors, and Adversaries unto this Truth.

We are then Adversaries to them all, which reject, as of no reckoning, the Old Testament, as did both Old Hereticks, as *Basilides*, *Carpocrates*, and the *Manichees* *a*; and the New *Libertines*, who say the Old Testament is abrogated *b*.

a See afore ar. 6. Prop. 2.
b Bullin. cont. Anab. l. 2. c. 14.

Proposition II.

The Old Fathers looked for eternal happiness through Christ, as well as for temporal blessings.

The Proof from Gods Word.

The old Fathers to have looked not only for transitory promises, but also for eternal happiness through Christ, the holy Scripture doth manifest.

S. *Paul* saith *a*,

a 1 Cor. 10. 1.

Brethren, I would not have you ignorant, that all our Fathers were under the cloud, and all passed through the Red Sea; and 2.
did all eat the same Spiritual meat; and did all drink the same Spiritual drink: (for they drank of the Spiritual Rock, that followed them; and the Rock was Christ.) 3.

By Faith *Noah* was made heir of the righteousness, which is by Faith *b*.

b Hebr. 11. 7.

By Faith *Moses*, when he was come to age, refused to be called the son of *Pharaohs* Daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season; esteeming the rebukes of Christ greater riches, then the treasures of *Egypt*: for he had respect unto the recompence of the reward *c*, *&c*.

c Ibid. 24, 25, 26.

All these through Faith obtained good report, and received not the promise; God providing a better thing for us, that they without us should not be made perfect *d*.

d Ibid. 39. 40.

Abraham rejoyced to see my day *e*. *Abraham* above hope believed under hope, that he should be the Father of many Nations *f*.

e Joh. 8. 56.
f Rom. 4. 18.

Of which salvation the Prophets have enquired, and searched *g*.

g 1 Pet. 1. 10.

This truth was never doubted of in the Church of God, and is publickly acknowledged by ſome Confeſſions *b*.

b Helv. 2. c. 13. Saxon. ar. 13.

The Adverſaries unto this Truth.

They are not then to be heard, which think the Fathers, and faithful people before Chriſt his time, hoped only for temporal, and not for ſpiritual; and if for ſpiritual, yet not for eternal happineſs; as did many of the Jewiſh *Atheiſts a*, and *Sadduces b*, and do the *Family of Love*, which make the promiſes of happineſs by temporal bleſſings to be accompliſhed in tranſitory life.

a Pſal. 53. 1.
b Acts 23. 28.

Hence *H.N.* very ſtrangely allegorizeth of the Land of promiſe, when he calleth it, The good land of the upright, and Concordable life; and ſaith, That the lovely being, or nature of the Love, is the Life, Peace, and Joy mentioned, *Rom.* 14. 6. and the Land of Promiſe, wherein Honey, and Milk floweth; ſpoken of *Exod.* 3. a. 13. a. and *Deut.* 8. b. This, and more a great deal to this effect hath *H.N. c*.

c In his Book entit. The ſpir. Land of peace, c 18. 9, 10. & c. 2 3, 4.

Propoſition III.

Chriſtians are not bound at all to the Obſervation of the Judaical Ceremonies.

The Proof from Gods Word.

That neither the whole Law Ceremonial of the Jews, nor any part thereof is neceſſarily to be obſerved of us Chriſtians, the holy Scripture teacheth us by *Peter's* Viſion *a*, the Apoſtles Decree *b*, and by the Doctrine of S. *Paul c*.

a Acts 10. 13.
b Acts 15. 24, 29.
c Gal. 2. 3, 4 and 4. 10, 11. Eph. 2. 14, 15. Col. 2. 16, 17.

As all believe, ſo ſome Churches publickly acknowledg the ſame *d*.

d Confeſſ. Gal. ar. 13. Belg. ar. 25.

Errors, and Adverſaries unto this Truth.

In a wrong Opinion therefore be they, who are of mind, either that the Law Ceremonial wholly is to continue, and be in uſe, or that part thereof is yet in force, and muſt be.

The former of theſe was the Opinion of the falſe Prophets *a*, the

a Act. 15. 1, 2.

the *Cerinthians* b, the *Ebionites* c, and is of the Jews, *Armenians*, and *Family of Love* d; the later is an error of our home-*Sabbatarians*. For, say they,

The Sabbath was none of the Ceremonies, which were justly abrogated at the coming of Christ *e*.

When all Jewish things have been abrogated, only (be their very words) the Sabbath hath continued still in the Church in his proper force, that it might appear, that it was of a nature far differing from them *f*.

Whereas all other things were so changed, that they were clean taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath-day) was so changed, that it yet remaineth: which sheweth, that though all the other were Ceremonial, and therefore had an end, this Sabbath was Moral, and therefore abideth still *g*.

The Commandments (of Sanctifying every Seventh Day, as in the *Mosaical* Decalogue) is Natural, Moral, and Perpetual (is their Doctrine *h*.)

b Euseb. Eccl. Hist. l. 3. c. 26.
d H. N. Evang. c. 12. Ed. 49.
e D. B. Sab. doctrine, 1. book, p. 11.
f Ibid. p. 20.
g Ibid. p. 41.
h Ibid. p. 7.

Proposition IV.

The Judicial Laws of the Jews are not necessarily to be received, or established in any Common-wealth.

The Proof from Gods Word.

THe truth hereof appeareth by the Apostles Decree *a*; which sheweth whereunto only the Primitive Church necessarily was tyed.

By the Apostles Doctrine *b*, which enjoyneth Christians to yield obedience unto the Ordinances of their lawful Governors, and Commanders whosoever.

By the Apostles example, and namely of the blessed S. *Paul* c, who took benefit, and made good use of the *Roman*, and Imperial Laws.

a Act. 15. 20, 28, 29.
b Rom. 13. 1. 1 Pet. 2. 13, 14.
c Act. 16. 37. Act. 22. 25, &c. Act. 25. 11, 12.

Errors,

Errors, and Adversaries unto this Truth.

This Truth neither is, nor ever was oppugned by any Church. Onely among our selves some think us necessarily tied unto all the Judicials of *Moses*; as the *Brownists*. For they say, The Laws Judicial of *Moses* belong as well unto Christians, as they did unto the Jews *a*.

a Barrows discov. p. 127.

Others, that we are bound, though not unto all; yet unto some of the Judicials; as holdeth *T.C. b*, and *Philip Stubs c*.

b 1 Reply, sect. 1, 2.

c Anatom. of abuses, 2. part. D. b.

Proposition V.

No Christian man whosoever is freed from the Obedience of the Law Moral.

The Proof from Gods Word.

Think not, that I am come to destroy the Law, or the Prophets: I am not come to destroy them, but to fulfil them. For truly I say unto you (saith our Saviour Christ) till heaven and earth perish, one jot, or one title of the Law shall not scape, till all things be fulfilled: whosoever therefore shall break one of these least Commandments, and teach men so, shall be called the least in the Kingdom of Heaven, *&c. a*.

a Mat. 5. 17, 18, 19.

If thou wilt enter into Life, keep the Commandments, *&c.* Thou shalt not Kill, Thou shalt not Commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness; Honor thy Father, and thy Mother *b*.

b Mat. 19. 17, 18, 19.

Do we make the Law of none effect through faith? God forbid; yea, we establish the Law *c*. Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God *d*. The publick Confessions of the Churches of God in *France e*, and *Belgia f*, agree with this Doctrine.

c Rom. 3. 31.
d 1 Cor. 7. 19.
e Art. 23.
f Art. 25.

Errors

Errors, and Adverſaries unto this Truth.

Whereby are condemned, as moſt wicked and unſound, the Opinions

Of the *Manichees*, who found fault with the whole Law of God as wicked, and proceeding not from the true God, but from the Prince of Darkneſs *a*.

Of *Browniſt Glover*, whoſe Opinion was, That Love now is come in the place of the Ten Commandments *b*.

Of *Johannes Iſlebius*, and his followers, the *Antinomians*, who will not have Gods Law to be preached; nor the conſciences of ſinners to be terrified, and troubled with the Judgments of God *c*.

Of *Banniſter* (among our ſelves) who held, how it is utterly evil for the Elect, ſo much as to think, much leſs to ſpeak or hear of the fear of God, which the Law preacheth *d*.

a Aug. cont. Fauſt. epiſt. 11. & 74.

b Bredweb detect. p. 119.

c Sim. Pauli meth. par. 2. de lege Dei, p. 54.

d Banniſters error.

ARTICLE VIII.

Of the three Creeds.

1 *The three Creeds*, Nicene *Creed*, Athanaſius *Creed*, *and that which is commonly called the* Apoſtles *Creed*, *ought throughly to be received, and believed. For* 2. *they may be proved by moſt certain Warrants of holy Scripture.*

The Propoſitions.

1. The *Nicene*, *Athanaſian*, and *Apoſtolical* Creeds ought to be received, and believed.

2. The three Creeds, *viz.* The *Nicene*, *Athanaſian*, and of the *Apoſtles*, may be proved by the holy Scripture.

Propo-

Propoſition I.

The Nicene, Athanaſian, *and* Apoſtolical *Creeds ought to be received, and believed.*

THis Propoſition the Churches of God, both anciently, and in theſe laſt days *a*, do acknowledg for true.

a Confeſſ. Helv. 2. c 11. Gal. ar. 5. Belg. ar. 9. Saxon. ar. 1.

The Errors, and Adverſaries unto this Truth.

Therefore much out of the way of Godlineſs are they, which term the Apoſtles Creed, A forged Patchery; as *Barrow* doth *a*: and *Athanaſius*, *Sathanaſius* Creed; ſo did *Gregorius Paulus* in *Polonia* *b*, and the new *Arrians* and *Neſtorians* in *Lithuania* *c*.

a Bar. diſ. p. 76. b Genebr. l. 4. p. 1158. c Surius, Chr. p. 329.

My ſelf, ſome twenty eight years ago, heard a great learned man, whoſe name upon another occaſion afore is expreſſed (to whoſe acquaintance I was Artificially brought) which in private conference between him and my ſelf, termed worthy *Zanchius* a Fool, and an Aſs, for his Book *de tribus Elohim*, which refuteth the new *Arrians*; againſt whoſe Founders the Creeds of *Athanaſius*, and the *Nicene* were deviſed. Him attentively I heard, but could never ſince abide him for theſe words: and indeed I never ſaw him ſince.

Propoſition II.

The three Creeds, viz. *the* Nicene, Athanaſian, *and of the* Apoſtles, *may be proved by the Holy Scripture.*

The Proof from the Word of God.

hen this aſſertion nothing is more true: For the Creeds, I
heſe three Creeds, ſpeak firſt
and the ſame God, who we are to believe is for
ne *a*, in Perſons three *b*, *viz.* The Father, the Creator,

Deut. 6. 4. 1. 2. 10. Cor. 8. 4. h. 4. 5. 6. Mat. 3. 17. 1. 4. 6. oh. 5. 7.

mean t.
Of one,
Eſſence but c.

tor, the Son, the Redeemer *d*, the Holy Ghoſt, the Sanctifier *e*.
Next of the people of God, which we muſt think, and believe is,
The Holy *f*, and Catholick Church *g*.
The Communion of Saints *h*,
Pardoned of all their ſins *i*,
And appointed to ariſe from death *k*, and to enjoy eternal life, both in body, and ſoul *l*.

c Pſal. 134. 3. *d* Eſa. 53. 4. Rom. 5. 18. Gal. 3. 13. Eph. 2. 16. 1 Joh. 2. 2. *e* 1 Cor. 1. 22, 22. 1 Pet. 1. 2.

f Eph. 1. 3, 4. & 2. 21. Col. 1 22. *g* Eſa. 54. 2. Pſal. 87 4. Acts 1. 8, &c. Eph. 2. 14 Rev. 5. 9. *h* Eph. 4. 15. 1 Cor. 10. 16 Heb. 10. 25. 1 Joh. 1. 7. *i* Eſa. 44. 22. Mat. 18. 23, & c. Col. 2. 13. *k* John 5. 28. 1 Cor. 15. Phil. 3 21. 1 Joh. 6. 39. 1 Pet. 1. 4. Revel 21. 4.

The Adverſaries unto this Truth.

Therefore we are enemies to all Adverſaries of this Doctrine, or any whit of the ſame in them compriſed, whether they be *Atheiſts*, *Jews*, *Saddnces*, *Ebionites*, *Tritheites*, *Anti-Trinitarians*, *Apollinarians*, *Arrians*, *Manichees*, *Neſtorians*, *Origenians*, *Turks*, *Papiſts*, *Familiſts*, *Anabaptiſts*, or whoſoever.

ARTICLE IX.

Of Original, or Birth-Sin.

1 *Original Sin ſtandeth not in the following of* Adam, *as the* Pelagians *do vainly talk; but* 2 *it is the fault, and corruption of the Nature of every man, that naturally is engendred of the Off-ſpring of* Adam, *whereby Man is very far gone from Original righteouſneſs, and is inclined to evil, ſo that the fleſh luſteth againſt the ſpirit; and therefore in every perſon, born into the World, it deſerveth Gods wrath, and damnation.*

3 *And this infection of Nature doth remain, yea in them, that are regenerated, whereby the luſt of the Fleſh, called*

in Greek φρόνημα σαρκός. *Which some do expound* the Wisdom, *some* the Sensuality, *some* the Affection, *some* the Desire of the Flesh, *is not subject to the Law of God. And although there is no condemnation for them that believe, and are baptized; yet the Apostle doth confess, that Concupiscence, and Lust hath of it self the nature of sin.*

The Propositions.

1. There is Original sin.
2. Original sin is the fault, and corruption of the nature of every man, *&c.*
3. Original sin remaineth in Gods dear Children.
4. Concupiscence, even in the Regenerate, is sin.

Proposition I.

There is Original sin.

The Proof from Gods Word.

IN the Holy Scripture we finde of Original sin, the cause, the subject, and the effects: the cause thereof is *Adams* fall *a*, partly by the subtile suggestions of the Devil *b*, partly through his own free-will; and the propagation of *Adam* his corrupted Nature unto his seed, and posterity.

a Rom. 5. 15. 1 Cor. 15. 21.
b Gen. 3. 4.

Except a man be born again, he cannot see the Kingdom of God, saith our Saviour Christ *c*. As by one man sin entred into the world, and death by sin, and so death went over all men: forasmuch as all men have sinned, saith S. *Paul* *d*. As new-born Babes desire the sincere milk of the Word, that ye may grow thereby, saith S. *Peter* *e*. And S. *James* *f*, Of his own will begat he us with the Word of truth, that we should be as the first-fruits of his creatures. And the fore-mentioned Apostle *Paul* again *g*, You that were dead in trespasses and sins, *&c.* and were by nature the children of wrath, as well as others. But God, who is rich in mercy, through his great love, wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ, *&c.*

c Joh. 3. 5.
d 2 Cor. 11. 3.
e Pet. 2. 2.
f Jam. 1. 18.
g Eph. 2. 1, 3, 4.

The

The subject thereof is the old man, with all his powers, mind, will, and heart. For in the mind there is darkness, and ignorance of God, and his will *h*: and in the will, and heart of man there is concupiscence, and rebellious affections against the Law of God *i*.

And the effects of this Birth, or Original sin, are first actual sins, and they both inward, as ungodly affections; and outward, as wicked looks, prophane speech, and devillish actions *k*; next, an evil conscience *l*, which bringeth the wrath of God *m*, death *n*, and eternal damnation *o*.

All Churches of God believe this, and some in their publick Confession testifie so much *p*.

h Matth. 12. 34. Rom. 8. 7. *i* 1 Cor. 2. 14. 1 Joh. 3. 1. & 5. 19, 20. *k* Mat. 5. 29. Acts 7. 39. & 15. 9. Rom. 1. 21. Jam. 1. 13, 14. *l* Mat. 15. 19. *l* 1 Joh. 3. 21. *m* Rom. 1. 18. Col. 3. 5, 6. *n* Joh. 8 24. Rom. 5. 12. Jam. 1. 15. *o* Rom. 5. 18. *p* Confess. Helv. 1. art. 8. & 2. c. 8. Basil. art. 2. Bohem. c. 4. Gal. art. 9. 11. Belg. art. 15. Aug. ar. 1. Saxon. art. 2.

Errors, and Adversaries unto this truth.

Thus armed with authority, and forces from the Word of God, and assisted with the Neighbour Churches, we offer battel

1. To the *Jews* *q*, *Carpocratians* *r*, and *Family of Love* *s*, who flatly deny there is any Original sin.

2. To the *Papists*, which say, that

Original sin is of all the least sin, and less then any venial sin.

Original sin is onely the debt of punishment for the sin of *Adam*, and not his fault.

Original sin is not properly sin: All this hath *Ruardus Tapperus* *t*.

Such, as are infected onely with Original sin, are free from all sensible punishment *u*.

3. To *Florinus*, and *Blastus*, who make God the Author of sin *x*.

4. To the *Sublatarians* among us, who teach, that

The life of God in *Adam*, before his Fall, could not continue without a Sabbath *y*.

q Fr. Laur. a Villa mun. de forma S. concion. l. 1. c. 13. *r* Clem. Alex. Strom. lib. 3. *s* Display in Allens conf. *t* Tapp. tract. de pec. Orig. *u* Th. Aquin. l. 4. dist. 16. q. 1. art. 2. *x* Confess. Helv. 2. c. 8. ex Iren. *y* Sab. Doct. 1. Book p. 15.

The Sabbath was ordained before the Fall of *Adam*, and that not only to preserve him from falling *h*, but also that being holy, and righteous still, he might have been preserved in the favour of God, which *D. B.* delivereth in his Sabbath-Doctrine *i*.

h Ibid.

i Ib. 2. Book, pag. 182.

5. We are also Adversaries to the like curiously affected, who enquire,

Whether it was Gods Will, that *Adam* should fall?

Whether God enforced our first Parents to fall?

Why God stayed not *Adam* from falling? *&c.*

Proposition II.

Original Sin is the fault, and corruption of the Nature of every man, &c.

a Confess. Gal. art. 10. *b* Confes. Belg. art. 15. *c* Ro. 5. 12, 16. Confes. Aug. art. 2. Saxon. ar. 2. Wit. c. 4. *d* Rom. 3. 23. and 7. 18. Eph. 2. 3. *e* Confes. Helv. 2. c. 8. Gal. art. 10. Bohem. c. 4. August. art. 2. Saxon. art. 2. Wittemb. c. 4.

The Proof from Gods Word.

Original Sin is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing, neither doth Gods people so think: and some Churches, by their extant Confessions, with us deny the same; as the Church in *France* a, and the *Low-Counties* b; but it is partly the imputation of *Adam* his disobedience unto us *c*, and partly the fault, and corruption of mans Nature *d*, as the Churches also acknowledge *e*.

The Errors, and Adversaries unto this Truth.

Adversaries unto this Truth are,

f August. de pec. meritis, c. 1, 2, 3. *g* Display in Allens Conf. *h* Tertul. *i* August.

The *Pelagians* f, *Family of Love* g, who say, that Original Sin cometh not by Propagation, but by Imitation.

Such, as ascribe Original Sin in no sort unto Man, but either unto God, as did the *Hermogenians* h, or unto the Devil, as did the *Valentinians* i.

k August. de Hæres.

The *Manichees*, who preached, that this sin is another, and a contrary substance within us, and proceedeth not from our corrupted Nature *k*.

The

The *Apollinarians*, who held Original Sin to be from Nature f.

The *Papists*, who affirm, that some persons, and namely, the Virgin *Mary* g, is free from this Original Sin.

f Athan. de incarn. Christi.
g Concil. Trid. Sess. 5. decr. de pec. Orig. Alb. Mig. c. 74 super Evang. Missus est, &c. Paulus de Palatio, ad Mat. c. 11. p. 463.

Proposition III.

Original Sin remaineth in Gods dear Children.

The Proof from Gods Word.

I Allow not that which I do; for what I would, that do I not; but what I hate, that do I; saith St. *Paul* a.

The flesh lusteth against the spirit, and the spirit against the flesh: so that ye cannot do the same things that ye would b.

Every man is tempted, when he is drawn away by his own concupiscence, and is enticed c.

Dearly Beloved, I beseech you, as strangers, abstain from fleshly lusts, which fight against the soul d.

Nothing is more true in the judgment of Gods people e. f.

a Rom. 7. 15.
b Gal. 5. 17.
c Jam. 1. 14.
d 1 Pet. 2. 11.
e Confes. Helv. 1. art. 8. & 2. c.
f Basil. art. 2. Gal. art. 11. Saxon. art. 11.

Errors, and Adversaries unto this Truth.

We stand therefore in this point,

Against the *Papists*, who say, that Original sin was not at all, much less remained in the Virgin *Mary* a.

Against *Giselbertus*, whose Doctrine is, That Baptism once received, there is in the baptized no sin at all, either Original, or Actual b.

Against the *Family of Love*, who affirm, that the Elect, and Regenerate sin not c.

Against the *Carpocratians*, whereof some boasted themselves to be every way as innocent as our Saviour Christ d.

Against the *Adamites*, both old e, and new f, who said they were in so good a state as *Adam* was before his Fall, therefore without Original sin.

Against the *Begadores* in *Almaigne*, affirming they were impecca-

a Concil. Basil. sess. 36. Test. Rhem. annot. Rom. 5. 14.
b Giselb. lib. altercat. Synag. & Eccles. c. 8.
c H. N. Document sept. c. 2. sect 2. c 13.
d Iren. l. 2 c 24
e Epiphan.
f Æneas Sylv. Hist. Bohem. c. 41.

impeccable; and had attained unto the very top, and pitch of perfection, in vertue, and godlineſs *g*.

g Carranza Summa Conc.

Propoſition IV.

Concupiſcence, even in the Regenerate, is ſin.

a Gal. 5. 17.
b 1 Pet. 2. 11.
c Rom. 7. 23.
d Rom. 8. 1.
e Gal. 5. 17, 21. Jam. 1. 14, 15.
f Coloſs. 3. 5.

Concupiſcence in whomſoever luſteth againſt the Spirit *a*, fighteth againſt both the ſoul *b*, and the law of the mind *c*, and therefore (but that there is no condemnation to them which are in Chriſt Jeſus *d*) it bringeth death, and damnation *e*.

Mortifie therefore your members, which are upon Earth, (ſaith S. *Paul* *f*, unto the *Coloſſians*) fornication, uncleanneſs, the inordinate affection, evil concupiſcence, *&c.* for the which things ſake the wrath of God cometh on the children of diſobedience.

g 1 Pet. 3. 11.

And unto all Chriſtians S. *Peter*; I beſeech you, as ſtrangers, abſtain from fleſhly luſts *g*.

h Confeſs. Helv. 2. c. Saxon. art. 2. 10.

To the ſame purpoſe is both the Doctrine, and Confeſſions of Gods people *h*.

Errors, and Adverſaries unto this Truth.

i Confeſs. Aug. art. 2.

Therefore we miſlike their Opinions, as unſound, which ſay, that Concupiſcence either is no ſin at all; or but a venial ſin: the former was an aſſertion of the *Pelagians* *i*, and is of the *Papiſts*; that later was one of *Glovers* Errors.

Francis, the Monk of *Colen*, counted Concupiſcence no ſin, but ſaid it was as natural, and ſo no more offenſive before God for man to luſt, then for the Sun to keep his courſe.

k Lomb. l. 2. Diſt. 32.

Petrus Lombardus ſaith, that Concupiſcence afore Baptiſm is both a puniſhment, and a ſin; but after Baptiſm is no ſin, but onely a puniſhment *k*.

l Catech. Trid. præcept. 9. m Conc. Trid. ſeſſ. 5. decret. de pec. Orig.

The Church of *Rome* both teacheth, that the power of luſting is not, but the uſe of wicked Concupiſcence is evil, and numbred amongſt moſt grievous ſins *l*; and decreeth how Concupiſcence is not ſin, but proceedeth from ſin, and inclineth unto ſin *m*.

Glover,

Glover, the *Browniſt*, ſaid, that the intemperate affections of the Mind, iſſuing from concupiſcence, are but venial ſins *e*.

e Bred. detect. 69. 1,9.

ARTICLE X.

Of Free-Will.

1. *The condition of Man, after the Fall of* Adam, *is ſuch, that he cannot turn, and prepare himſelf by his own natural ſtrength, and good works,* 2 *to faith, and calling upon God, wherefore we have no power to do good works pleaſant, and acceptable to God,* 3 *without the grace of God preventing us, that we may have a good will, and working with us, when we have that good will.*

The Propoſitions.

1. Man, of his own ſtrength, may do outward, and evil works, before he is Regenerate.

2. Man cannot do any work, that good is, and godly, being not yet Regenerate.

3. Man may perform and do good works, when he is prevented by the grace of Chriſt, and renewed by the Holy Ghoſt.

Propoſition I.

Man of his own ſtrength may do outward, and evil works, before he is Regenerate.

The Proof from Gods Word.

WE deny not, that man, not yet Regenerate, hath free-will to do the works of Nature, for the preſervation of the body, and bodily eſtate; which thing had, and have the brute

brute Beasts, and prophane Gentiles, as it is also well observed in our Neighbour Churches *a*. Besides, Man hath Free-will to perform the works of Satan, both in thinking, willing, and doing that, which is evil. For the imaginations of the thoughts of mans heart are onely evil continually *b*; evil, even from his youth *c*. A truth confessed by our Brethren.

a Confes. Helv. 2. c. 9. Aug. art. 28. Sax. 3. 4, 7.
b Gen. 6. 5.
c Confess. Helv. 2. c. 9. & 1. art. 9. Bohem. c. 4.

Adversaries to this Truth.

A false perswasion is it therefore, that man hath no power to move either his body so much as unto outward things; as *Laur. Valla* dreamed *a*: or his mind unto sin; as the *Manichees* maintained, affirming how man is not voluntarily brought, but necessarily driven to sin *b*.

a Simon Pauli Meth. par. 2. de lib. Ar.
b Aug. ep. 28.

Proposition II.

Man cannot do any work, that good is and godly, being not as yet Regenerate.

The Proof from Gods Word.

THe wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeed can be. They, that are in the flesh, cannot please God *a*.

a Rom. 8. 7, 8.

The natural man perceiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned *b*.

b 1 Cor. 2. 14.

No man can say, that Jesus is the Lord, but by the Holy Ghost *c*.

c 1 Cor. 12. 3.

We are not sufficient of our selves to think any thing, as of our selves, but our sufficiency is from God *d*.

d 2 Cor. 3. 5.

Without me ye can do nothing, saith our Saviour Christ *e*.

e Joh. 15. 5.

Which is the Confession of the godly Reformed *f*.

f Confes. Helv. 1. ar. 9. & 2. c. 9 Basil. ar. 2. Bohem. c. 4. Aug. art. 18. Belg. art. 14.

Adver-

The Adverſaries unto this Truth.

Adverſaries unto this Truth are all ſuch as hold, that Naturally there is Free-will in us, and that unto the beſt things. So thought the *Phariſees*, the *Sadduces*, the *Pelagians* a, and the *Donatiſts* b: and the ſame affirm the *Anabaptiſts* c, and *Papiſts*. For ſay the *Papiſts*,

Man, by the Form and Power of Nature, may love God above all things *d*.

Man hath Free-will to perform even Spiritual, and Heavenly things *e*.

Men believe not but of their own Free-will *f*. It is in a mans Free-will to believe, or not to believe; to obey, or diſobey the Goſpel of Truth preached *g*.

The Catholick (Popiſh) Religion teacheth Free-will *h*.

a Auguſt. de pec. mer. l. 3.
b Idem contra Peril. cap. 19.
c Zuing. contra Catabap.
d Gab. Biel 3. Sent. diſt. 37.
e Conc. Trid. Seſſ. 6. Can. 1.
f Teſt. Rhem. an. Mat 10. 16.
g Ibid. annot. marg. p. 408.
h. Hills quart. 13. reaſ.

Propoſition III.

Man may perform, and do good works, when he is prevented by the Grace of Chriſt, and renewed by the Holy Ghoſt.

The Proof from Gods Word.

In a man prevented by the Grace of Chriſt, and regenerate by the Holy Spirit, both the underſtanding is enlightened, ſo that he knoweth the Secrets, and Will of God; and the mind is altogether changed, and the body enabled to do good works.

To this purpoſe the Scriptures are plentiful.

I will put my Law in their inward parts, and write it in their hearts *a*.

a Jer. 31. 33.

No man knoweth the Father, but the Son, and he, to whom the Son will reveal him *b*.

b Mat. 11. 27. Luk. 10. 22.

Bleſſed art thou, *Simon*, the Son of *Jonas*; for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven *c*.

c Mat. 16. 17.

No man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.

To one is given by the Spirit the word of Wiſedom; and to another the word of Knowledge, by the ſame Spirit and to another Faith, by the ſame Spirit; and to another the gifts of Healing, by the ſame Spirit; and to another the Operations of great works; and to another Prophecy; and to another the diſcerning of Spirits; and to another diverſities of Tongues; and to another the Interpretation of Tongues, *&c.* e.

e 1 Cor. 12. 8.

God, he purifieth mans heart *f*; worketh in us both the Will, and the Deed *g*; The Spirit helpeth our infirmities; for we know not what to pray as we ought, *&c. h.* Such were ſome of you, but ye are Waſhed, but ye are Sanctified, but ye are Juſtfied, in the Name of the Lord Jeſus, and by the Spirit of our God *i*.

f Act. 15. 9.
g Phil. 2. 13.
h Rom. 8. 26.
i 1 Cor. 6. 11.

Unto you it is given for Chriſt, that not only ye ſhould believe in him, but alſo ſuffer for his ſake *k*.

k Phil. 1. 2.

And this do the Churches of God believe, and confeſs *l*.

l Confeſs. Helv. 2. c. 9. Aug. ar. 18 Bohem. c. 4. Saxon. ar. 4.

ARTICLE IX.

Of the Juſtification of Man.

We are accounted righteous before God, onely for 1 *the merit of our Lord, and Saviour Jeſus Chriſt,* 2 *by Faith, and* 3 *not for our own works, or deſervings.*
Wherefore that we are Juſtified by Faith onely is moſt wholeſom Doctrine, and very full of comfort, &c.

The Propoſitions.

1. Onely for the merit of our Lord and Saviour Chriſt
2. Onely by Faith
3. Not for our own works, or deſervings

} are we accounted righteous before God.

Propoſ.

Proposition I.

Onely for the merit of our Lord and Saviour Christ, we are accounted righteous before God.

The Proof from the Word of God.

BY Christ his Blood onely we are cleansed.
He *is* the Lamb of God, which taketh away the sin of the world *a*.

We are justified freely by his grace, through the redemption that is in Christ Jesus *b*.

We are bought with a price *c*, even with the precious blood of Christ, the Lamb undefiled, and without spot *d*; which cleanseth us from all sin *e*.

By his onely righteousness we are justified.

By the obedience of one many be made righteous *f*.

Christ is the end of the Law for righteousness unto every one that believeth *g*. He of God is made unto us Wisedom, and Righteousness, and Sanctification, and Redemption *h*: and we are made the Righteousness of God in Him *i*. And therefore from Heaven we look for the Saviour, even the Lord Jesus Christ *k*.

And this is the Faith, and Confession of all Churches Reformed *l*.

a Joh. 1.29.
b Rom. 3. 24.
c 1 Cor. 6 29.
d 1 Pet. 1. 19.
e 1 Joh. 1. 7.
f Rom. 5. 19.
g Ibid. 10 4.
h 1 Cor. 1. 30.
i 2 Cor. 5. 21.
k Phil. 3. 21.
l Confess. 2. c. 15. Boh. c. 6. Gal. ar. 12. Belg. ar. 22. Aug. ar. 4. Wittemb. ar. 5. Suevica. c. 3.

Errors, and Adversaries unto this Truth.

This Truth is neither believed, nor acknowledged
Of the Atheists, who are neither perswaded of the Life to come, nor understand the mysteries of mans salvation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by civil and external righteousness we are justified before God *m*.

Nor of *Matthew Hamant*, who held, That Man is justified by Gods meer mercy without respect unto the Merits of Christ *n*.

m Mat. 5. 20.
n Holinsh. Chron. f. 12, 99.

Nor of *Galeotus Martius*, which was of Opinion, that all Nations and Persons whatsoever, living according to the Rules of Nature, should be saved, and inherit everlasting happiness *c*.

c P. Jovius, Elog. doct. vir. p. 97.

Nor of the *Turks*, who think that so many, as either go on Pilgrimage unto *Mecha*, or do kiss the Sepulchre of *Mahomet*, are justified before God, and thereby do obtain Remission of their sins *d*.

d Lonic. Turc. Hist. Com. 2. l. 2. par. 2. c. 14, 15, 18.

Nor of the *Family of Love*, who teach, by the shedding of Christ his Blood is meant the spreading of the Spirit in our hearts *e*.

e Display, in Allens Conf.

Nor of the Papists, whose Doctrine is, that

1. Though Christ hath suffered for all men in general; yet not only each man must suffer for his own part in particular *f*; but also, that the works of one man may satisfie for another *g*.

f Test. *Rhem.* an. *Rom.* 8. 17.
g Ibid. an. Col. 1. 24.

2. They teach next, that sins venial are done away, and purged by Prayer, Alms-deeds, by the worthy receiving of the blessed Sacrament of the Altar, by taking of holy Water, knocking upon the breast with holy Meditation, the Bishops blessing, and such like *h*, by holy Water, and such Ceremonies *i*, sacred Ceremonies *k*; as

h Vaux Catech. c. 4.
i Test. *Rhem.* an. Joh. 13. 10.
k Test. *Rhem.* an. marg. pag. 258.

Confiteor, tundo, conspergor, conteror, ero,
Signor, edo, dono, per hæc venalia pono: that is,

I am confest unto the Priest;
I knock mine heart, and breast with fist;
With holy Water I am besprent;
And with contrition all yrent;
I pray to God, and heav'nly Host;
I cross my forehead at every post;
I eat my Saviour in the bread;
I deal my dole when I am dead:
And doing so, I know I may
My venial sins soon put away.

And sins mortal, not by the merits of Christ onely, but many ways besides are cleansed, think the said Papists; as by the merits of dead Saints, namely, of S. *Mary* the Virgin.

Threnos fa

Threnosa compassio dulcissimæ Dei Matris
Perducat nos ad gaudium summi Dei Patris.
The pitiful compassion of Gods best pleasing Mother
Bring us to the joyes of God the Sovereign Father.

l And of *Thomas Becket*,

Tu per Thomæ sanguinem, quem pro te impendit,
Fac nos, Christe, scandere, quo Thomas ascendit.
By the blood of *Thomas*, which he for thee expended,
Make us, Christ, to climb up, where *Thomas* ascended.

l Horæ. B. Virg. S. Mar. secundum usum Sarum.

By *Agnus Dei*, whereof they say,

Peccatum frangit, ut Christi sanguis, & angit.
It breaketh sin, and doeth good,
As well as Christ his precious blood *m*.

m Cerem. lib. 1. tit. 7.

By reading certain parcels of Scripture, according to their Vulgars;

Per Evangelica dicta,
Deleantur nostra delicta n.
Through the sayings, and words Evangelical,
Our sins blot out, and vices all.

n Breviar. secundum Sarum.

Proposition II.

Onely by Faith are we accounted righteous before God.

The Proof from Gods Word.

Onely believe *o*, all, that believe in Christ, shall receive remission of sins *p*; from all things, from which ye could not be justified by the Law of *Moses*, by Christ every one that believeth, is justified *q*.

o Mar. 6. 36. *p* Act. 10. 43. *q* Act. 13. 39.

The Gospel is the power of God unto salvation, to every one that believeth *r*.

r Rom. 1. 16.

To him that worketh not, but believeth in him that justifieth the ungodly, his Faith is counted for righteousness *s*. Christ is the end of the Law for righteousness to every one that believeth *t*.

s Rom. 4. 5. *t* Rom. 10. 4.

Know, that a man is nor justified by the works of the Law, but

Gal. 2. 16. but by the Faith of Jesus Christ, *&c.* g.

God would justifie the Gentiles through faith, *&c.* They,
h Gal. 3. 8,9. which be of Faith, are blessed with faithful *Abraham* h.

By Grace are ye saved, through Faith, and that not of your
i Ephes. 2 8. selves *i*.

Yea, doubtless, I think all things but loss for the excellent knowledg sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousness, which is of the Law; but that, which is, through the Faith of Christ, even the righteousness, which is of God through Faith *k*.

k Phil. 3 8,9. Confes. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 6,7 Gal. ar. 10. Belg. ar. 22. August. ar. 4. Saxon. ar. 3. 8. Wittemb. ar. 4. Suev. cap. 3.

The Churches of Christ by their publick Confessions give testimony unto this Truth *l*.

l Mat. 27. 24. *m* Act. 12. 1. *n* Act. 26. 26. *o* Jam. 2 19. *p* Canis. Catec. cap. 1. Vaux. Cat. c. 1. Test. Rhem. an. Rom. 4. 14. 1 Tim. 3. 15. *q* Concil. Trid. sess 6. c 9. Test. Rhem. an. Rom. 5. 1. *r* 2 Tim. 1. *s* Bale, Myst. of iniquit. p 53. *t* Act. 15. 1. *u* Eusl. 3 c. 24 *x* Test. Rhem. an. Luk. 7. marg. Luk. 10. 20, 28. Joh. 3. 18. Jam. 2. 25. *y* Rustic Common-weal, c. 23.

Errors, and Adversaries unto this Truth.

Partakers of the profit, and sweetness of this Doctrine are not they, which be altogether ignorant of this Mystery.

Nor they, who know the same, but apply it not to their own souls, and consciences, but altogether despise the same; as did *Pilate*, in condemning Christ *m*; *Herod*, in killing *James* n; *Agrippa*, in not defending *Paul* o; the Jews in prosecuting the Apostles; and do the Devils *p*, and many ungodly persons, Tyrants, false Christians, and Apostates.

Nor they, which teach not a sure confidence in Jesus Christ, but an Historical knowledge of him; as the Papists *q*.

Nor they, which hold, that all, and every man is to remain doubtful, whether he shall be saved, or no; as do the same Papists *r*.

Nor they, which teach, that man is justified,

Either by works without Faith, as did the false Apostles in *Asia* s, and do the Turks, and Anabaptists *t*:

Or by Faith, and Works, as both the Pseud-Apostles at *Hierusalem* u, the Ebionites *x*, and the Papists *y*, with the Ruffians *z*.

Or neither by Faith, nor Works, as they, which continue

both

both Faith in Christ Jesus, and good works too, hoping yet to be saved, as the carnally-secure worldlings.

Neither shall they be partakers of the sweetness of this truth, which say, That for Christians to trust onely by Christ his Passion, or by Faith only to be saved, is a breach of the first Commandment, as *Vaux* n: is the Doctrine of Devils, as *Frier Lawrence a Villavicentia* o; and the Doctrine of *Simon Magus*, as do the *Rhemists* p.

Nor they finally, which maintain how the truly righteous apprehend not Christ by Faith, but have him and his righteousness essentially, and inherent within them: which is an error of the *Catharists* q, *Papists* r, *Osiandrians* s, and *Family of Love* t.

n Catech. c. 3.
o De formand. S. concion. l. 1. c. 11.
p Test. Rhem. an. Act. 8. 18.
q Isidor. etym. lib. 8. c. de hæres.
r Conc. Trid. sess. 6. c. 16. 7.
s Calvin. cont. Osiand. epist. fol. 303. Theod. Beza epist. 1.
t Display in Allens Confess.

Proposition III.

We are accounted righteous before God, not for our own works, or deservings.

The Proof from Gods Word.

Besides what hath been said, that works have no place, nor portion in the matter of our Justification, it is evident in the Holy Scripture, where we find, That

All men be sinners, and destitute of the Glory of God; and therefore that no man can be justified by his own works *u*.

Eternal Life cometh unto us, not by desert; but partly of promise *x*, partly of gift *y*.

The just shall live by Faith; and the Law is not of Faith *z*.

Moreover, as the godly in old time were; so Christians in these days are, and shall be justified: but the godly were justified, not for any good works, or worthiness of their own: so justified was *Abraham* a, the *Jews* b, the *Samaritans* c, *Paul* d, the *Eunuch* e, *Jaylor* f, and the *Ephesians* g.

All Churches Reformed, with a sweet consent, applaud, and confess this Doctrine *h*.

u Psal. 14. 2, 3. Psal. 53. 2. and 41. 4. Rom. 3. 12.
x Act. 2. 30. Act. 3. 25. Act. 13 32. 2 Tim. 1. 1.
y John 17. 2. Rom. 6. 23. 1 Joh. 5. 11. Rev. 2. 10.
z Gal. 3. 11. 12
a Rom. 4. 1, 2. Gal. 3. 6. Hebr. 11. 17.
b Act. 2. 44, &c.
c Act. 8. 15.

d 1 Tim. 11. 4, 16. Phil. 3. 6, 9. e Act 8. 36. f Act. 16 31, &c. g Eph. 3. 4, 5. Act. 22. 16, &c. h Confess. Helv. 1. 4, 16. Basil. ar. 8. Bohe. c. 7. Gal. ar. 22. Belg. ar. 24. Aug. ar. 6, 26.

The

The Errors, and Adversaries unto this Truth.

Adversaries hereunto are

The Pharisees, who thought men were justified by external righteousness, Moral *a*, and Ceremonial *b*.

The false Apostles in *Asia* c, and at *Jerusalem* d.

The Pharisaical Papists, who, against the Justification by Faith alone, do hold a Justification by merits, and that of Congruity, Dignity, and Condignity.

The said Papists teach besides, that Life eternal is due unto us of Debt; because we deserve it by our good works *f*.

They teach finally, that by good works our sins are purged *g*.

a Mat. 5. 21, &c.
b Mat. 15. 2.
c 2 Tim. 1.
d Gab. Biel. l. 2. dist. 27. q. 1.
f Concil. Trid. Sess. 6. Can. 23.
g Petrus à Soto Asser. cath. de bonis oper.

ARTICLE XII.

Of good Works.

Albeit that Works, which are the Fruits of Faith, and follow after Justification, cannot put away our sins, and endure the Severity of Gods Judgment: 1 yet are they pleasing, and acceptable to God in Christ, 2 and do spring out necessarily of a true, and lively Faith, insomuch that by them a lively Faith 3 may be as evidently known, as a Tree discerned by the Fruit.

The Propositions.

1. Good works do please God.
2. No work is good, except it spring from Faith.
3. Good works are the outward signs of the inward Belief.

Propo-

Proposition I.

Good Works do please God.

The Proof from Gods Word.

THough God accepteth not man for his works, but for his dear Sons sake; yet, that good works, after mans justification, do please God, it is a clear truth every where to be read in the Holy Scripture. For,

God hath commanded them to be done *a*, and requireth righteousness, not only outward, of the body *b*; but inward, of the mind *c*, and hath appointed for the vertuous, and godly, rewards both in this life *d*, and in the world to come *e*, and to the wicked punishments spiritual *f*, corporal *g*, and of body and soul eternal in the pit of Hell *h*.

And this is believed, and acknowledged by the Churches *i*.

a Matth. 5. 16. Joh. 15. 12. Phil. 2. 14, &c. 1 Thess. 4. 3, &c. 2 Tim. 2. 19. *b* Jam. 2. *c* Mat. 5. 22, 28. Acts 24. 16. *d* Mat. 5. 5. Mark 10. 29, 30. 1 Tim. 4. 8. *e* Mat. 7. 21. and 10. 32. Luk. 14. 13, 14. Rom. 2. 10. *f* Esa. 59. 1, 2. Joh. 9. 31. 1 Joh. 3. 21. *g* Deut. 28. 15, &c. Jer. 5. 25. Rom. 13. 2. *h* Mat. 10. 33. Mat. 21. 41, &c. 1 Cor. 6. 9, 10. Heb. 12. 14, &c. 25. Rev. 21. 8. *i* Conf. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. & 26. Saxon. ar. 3. 5, 6. Wittemb. c. 7. Suevic. c. 4.

The Errors, and Adversaries unto this Truth.

This truth is oppugned by Adversaries of divers kinds. For

Some hold, that seeing man is justified by Faith, he may live as he listeth; as the *Libertines*.

Some think, that to attend upon vertue, and to practise good works, is a yoke too heavy, and intolerable; as the *Simonians* k.

Some utterly cast off all grace, vertue, and godliness, as did the *Basilidians* l, the *Aerians* m, the *Circumcellians* n, and do the *Machivilians* and Atheists. Some permit, though not all manner, yet some sins: so allowed was both Whoredom, and unclean pollutions, by the the *Carpocratians* o, and *Valentinians* p, and is of the *Jesuits* q, and *Papists* r: and Perjury in the time of persecution by the *Basilidians* s, *Helchesaits* t, *Priscillianists* u, *Henricians* x, and *Family of Love* y; and violating of promise, yea, and Oaths made unto Hereticks z, as they call them, by the *Papists*.

k Iren. Theod. *l* Iren. l. 1. c. 23 *m* Epiph. l. 3. *n* Aug. contr. Per. l. 2. c. 24. *o* Cl. Alex. Str. lib. 3. Epiph. *p* Theodor. *q* Spar. discov. p. 13. *r* Constit. Othonis de concub. Cler. removendis. *s* Philast. Iren. *t* Eus. l. 6. c. 38. Const. Sess. 19. *u* August. *x* D. Bernard. sup. Cant. ser. 65. *y* Display, H. 5. b. *z* Concil. & Cochlæus, Hist. Hussit, l. 2. p. 75.

Some (as the *Turkiſh* Prieſts, called *Seiti*, and *Cagi*) take it to be no ſin, but a work meritorious, by Lies, Swearing, yea Forſwearing, to damnifie Chriſtians what they can *p*. Much like unto theſe are the equivocating *Jeſuits*, in deluding and deceiving *Proteſtant* Princes, and their doubtful ſpeeches; even when they are ſworn to anſwer plainly and truly by their lawful Magiſtrates.

p Pol. of the Turk. Emp. c. 28.

Some ſuppoſe, that God is pleaſed with lip-ſervice only, and outward righteouſneſs; as the Hypocritical *Phariſees*, or Phariſaical Hypocrites *q*.

q Mat. 7. 23.

Propoſition II.

No work is good, except it ſpring from Faith.

The Proof from Gods Word.

ALl which man doth, is not pleaſing unto God, but that only, which proceedeth from a true faith in Jeſus Chriſt: ſo ſaith God in his Word.

They, that are in the fleſh, cannot pleaſe God *a*.

a Rom. 8. 8.

In Jeſus Chriſt neither Circumciſion availeth any thing, neither Uncircumciſion; but Faith, which worketh by love *b*.

b Gal. 5. 6.

Unto the pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure *c*.

c Tit. 1. 15.

Without faith it is impoſſible to pleaſe God *d*.

d Heb. 11. 6.

And although the works of the Believing do pleaſe God; yet are they not ſo perfect, that they can ſatisfie the Law of God. Therefore even of the Regenerated and juſtified, ſaith our Saviour Chriſt: Pray, Forgive us our debts *e*, ſay, We are unprofitable ſervants *f*. And S. *Paul*,

e Mat. 6. 12.
f Luk. 17. 10.

We know that the Law is ſpiritual, but I am carnal, *&c. g*:

g Rom. 7. 14.

We, which have the firſt fruits of the Spirit, even we do ſigh in our ſelves, *&c.* and have infirmities *h*.

h Rom. 8. 23.

Ye cannot do the ſame thing that ye would *i*.

i Gal. 5. 17.

Which is the Faith, and Confeſſion of the Churches *k*.

k Confeſs. Helv. 1. cap. 16. Baſil. art. 8. Bohem. c. 7. Gal. art. 22. Belg. art. 24. Auguſt. art. 26. Saxon. ar. 3, 5, 6. Wittemb. c. 7. Suev. c. 4.

Errors, and Adversaries of this truth.

Therefore we mislike, and condemn the Opinions of the *Valentinians*, and *Papists*.

The *Valentinians* say, that Spiritual men do please God, (which are themselves onely,) not by Faith, but only by their knowledg of divine Mysteries; and Natural men do please him by their bodily labour, and upright dealing *a*.

a Iren. l. 1. c. 1.

The said *Valentinians* feigned three sorts or degrees of men: the first Spiritual, who through bare knowledge; the next Natural, who by labour, and true dealing shall be saved; the third they call Material, men utterly uncapable of divine knowledg, and religious speculations; who must perish both in soul, and body *b*.

b Epiph.

The *Papists* teach, that

They onely are not good works, which God commandeth; but they also, which be either voluntarily done of our selves, or enjoyned us by Priests *c*.

c Tapp. p. 188.

They are good works, and acceptable before God, which are done without Faith *d*.

d Andrad. de fide, lib. 3.

Works of themselves, without respect unto Christ, please God *e*.

e Tapp. p. 189.

Men perfectly may keep the Laws of God *f*. In which Error also be the *Anabaptists* g, and *Family of Love* h.

f Tapp. ibid.
g Bulling. cont. Anabapt. lib. 4. c. 3.
h Display L. 6. a.

Proposition III.

Good works are the outward signs of the inward Belief.

The Proof from Gods Word.

Many are the reasons, why good works are to be done, in part cited afore *p.* 49. yet not the least cause is, that men may be known what they are. For the Scripture saith, and sheweth, that thereby are known the good Trees from the bad *i*, the Wheat from the Chaff *k*, the true Disciples from the false *l*, the Sons

i Mat. 7. 16. 18
k Mat. 3. 12.
l Joh. 13. 35.

d Luke 6.36. Eph. 1. 1. 1 Joh. 3. 10. e Jam. 2. 18. 1 Pet. 1. 17. Eph. 4. 17.

sons of God from the children of Satan *d*, the Regenerate from the Unbelievers *e*.

Hereunto the Saints and Churches do subscribe *f*.

f Confess. Helv. 2. c. 16. Basil. ar. 8. Bohem. c. 7. Gal. ar. 22. Belg. ar. 24. Saxon. ar. 3. Wittemb. c. 7. Suevic. c. 4.

Errors, and Adversaries unto this Truth.

g Mat. 6. & 7.

The faithful shew their works, yet, neither to have them seen of men, as did the Hypocritical *Pharisees* g; nor thereby to merit heaven, as do the Pharisaical *Papists*, whose Doctrine is, that

h Test. Rhem. an. Rom. 2. 6. 1 Cor. 3. 8. 2 Cor. 5. 10. Hebr. 6. 10. Jam. 2. 2.

Good works are meritorious *h*.

i Concil. Trid. Sess. 4. Can. 3.

Good works (as Contrition, Confession, and Satisfaction done in Penance) not onely do merit, but are besides a Sacrament for to attain reconciliation with God, and forgiveness of sins *i*.

k Concil. Trid. Sess. 6. Can. 42.

Life eternal is due unto good works by the justice of God *k*.

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, 1 are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, 2 neither do they make men meet to receive grace, or (as the School Authors say) deserve grace of Congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

The Propositions.

1. Works done before Justification please not God.

2. Works

2. Works done before Juſtification deſerve not grace of Congruity.

3. Works done before Juſtification have the nature of ſin.

Propoſition I.

Works done before Juſtification pleaſe not God.

The Proof from Gods Word.

BEfore men do pleaſe God *a*, nothing, that they do, can pleaſe him. But men pleaſe not God, being not renewed, and juſtified by the Spirit. For, before men be Regenerate, they are not grapes, but thorns; not figs, but thiſtles; not good, but evill trees *b*; not lively, but dead boughs *c*; not engraffed, but wild Olives *d*; not friends, but enemies *e*; not the ſons of God, but the Children of wrath *f*; which bring forth no good fruit. As the Churches alſo acknowledg *g*.

a Mat. 7. 16.
b Mat. 12. 23. Luk. 6. 43.
c Joh. 15. 4.
d Rom. 11. 17, 23.
e Rom. 5. 10.
f Eph. 2. 3.
g Confeſſ. Helv. 2. cap. 15. Aug. art. 20.

The Errors, and Adverſaries unto this Truth.

Hereby the vanity of them is perceived, which think, before mans Juſtification, his deeds do pleaſe God; ſuch are the *Papiſts*, and were the *Baſilidians*.

The *Papiſts* teach, that

Works done without faith do pleaſe God *a*.

Good Works, not in reſpect of Chriſt only, but in themſelves conſidered, pleaſe God *b*.

a Andrad. de Fide, lib. 3.
b Tapp. p. 189.

The *Baſilidians* placed the doors of Civil, and Philoſophical righteouſneſs, performed without faith in Chriſt, in the very heavens *c*.

c Clem. Alex. Strom. lib. 2.

Propoſition II.

Works done before Juſtification deſerve not grace of Congruity.

The

The Unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being, as they are, old *a*, not new Creatures; enemies *b*, not favourers of godliness; the children of wrath *c*, not of God; sinners *d*, not vertuously bent; Infidels *e*, and not believers; of Congruity deserve no grace at Gods hands, which is the Faith too, and Confession of other Churches *f*.

a Eph. 4. 22. *b* Rom. 8. 10. *c* Eph. 2. 2. *d* Rom. 5. 8. *e* Tit. 1. 15. *f* Conf. Helv. 2. c. 13. Bohem. c. 7. Belg. ar. 23. Aug. ar. 4. 20. Saxon. ar. 3. & 8. Witt. ar. 5

Errors, and Adversaries unto this Truth.

This overthroweth the Popish Assertions, concerning merits of Congruity *a*; and that by good works man is justified before God, and made heir of eternal life *b*.

As evil works deserve Hell-fire; so eternal happiness is deserved by good works *c*.

a Test. Rhem. An. Act. 10. 2. *b* Conc. Trid. Sess. 6. c. 10. *c* Andrad. de Fide, lib. 6.

Proposition III.

Works done before justification, have the nature of sin.

The Proof from Gods Word.

WHatsoever men do, not yet justified before God, it is sin: for of such persons, the best works which they do, even their Fasting *a*, Praying *b*, Alms-deeds *c*, Sacrificing unto God *d*, Prophecying, and Working of Miracles, even in the name of Christ *e*, yea, all their actions whatsoever *f*, are abominable before God.

a Wherefore have we fasted, and thou seest it not? We have punished our selves, and thou regardest it not, *Esa.* 58. 3. Did you fast unto me? *Zach.* 5. 7. They have their reward, *Matth.* 6. 16. *b* He, that turneth away his ear from hearing the Law, even his prayer shall be abominable, *Prov.* 28. 9. *c* When thou prayest, be not as the Hypocrites, *&c.* they have their reward, *Matth.* 6. 5. Take heed, that ye give not your Alms before men, *&c.* they have their reward, *Matth.* 6. 1, 2. *d* Will I eat the flesh of Bulls? or drink the blood of Goats? *Psal.* 50. 13. Bring me no more oblations in vain: Incense is an abomination unto me, *&c. Esa.* 1. 13. He, that killeth a Bullock, is as if he slew a man: he that sacrificeth a sheep, as if he cut off a dogs neck: he, that offereth an Oblation, as if he offered Swines blood: he, that remembreth Incense, as if he blessed an Idol, *Esa.* 66. 3. *e* Lord, Lord, have we not by thy Name prophesied? and in thy Name cast out Devils? and by thy Name done many great works? Then will I profess to them, I never knew you: depart from me, ye that work iniquity, *Matth* 7. 22, 23. *f* Whatsoever is not of Faith is sin, *Rom.* 14. 13 Unto them that are defiled, and unbelieving, is nothing pure; but even their minds and consciences are defiled, *Tit.* 1. 15. Without faith it is impossible to please God, *Hebr.* 11. 6. *g* Confes. Helv. 2. c. 15, 16. Bohem. c. 7. Belg. ar. 23. August. art. 4. 20. Saxon. art. 3, & 8. Wittemb. art. 5.

The Adverſaries unto this Truth.

Erred therefore hath the Council of *Trent*, in pronouncing them accurſed, which hold, that all works of man whatſoever, done before his Juſtification, are ſin *a*.

a Concil. Trid. Seſſ. 6. Can. 8.

ARTICLE XIV.

Of Works of Supererogation.

Voluntary works, beſides, over, and above Gods commandments, which they call works of Supererogation, cannot be taught without arrogancy, and impietie. For by them men do declare, that they do not only render unto God as much as they are bound to do; but that they do more for his ſake, then of bounden dutie is required: whereas Chriſt ſaith plainly, When ye have done all, that are commanded to you, ſay, We be unprofitable ſervants.

The Propoſitions.

1. Works of Supererogation cannot be taught without arrogancy, and impiety,
2. Works of Supererogation are the ſubverſion of godlineſs and true Religion.

Propoſition I.

Works of Supererogation cannot be taught without arrogancy and impiety.

The

The Proof from the Word of God.

WOrks of Supererogation (which are voluntary works) besides, over and above the Commandments of God, are often condemned in the Holy Scriptures, where we are commanded to walk, not after the Laws of men, but according to the Statutes of God *a*, and to hear, not what man speaketh, but what Christ doth say *b*: and he, teaching the duty of Christians, setteth before them, as their rule and direction, the Law and Word of God *c*; and more then that, he doth neither urge, nor require.

a Josh. 7. 1. Ezek. 20. 19.
b Mark 9. 7.
c Mat. 5. 19.

And against mans Injunctions:

They worship me in vain (saith he) who for Doctrine teach the commandments of men *d*.

d Mat. 7. 7.

Teach them to observe all things whatsoever I have commanded you *e*.

e Mat. 28. 20.

My Sheep hear my voice, and know not the voice of strangers *f*.

f Joh. 10. 27.

Which Doctrine, Ordinances and Works whatsoever (besides, over and above that which God hath revealed and imposed) is called of the Apostle, sometimes Ordinances of the World *g*, voluntary Religion *h*, sometime the Doctrine of Devils *i*, and cursed *k*. And the same is condemned in all Churches Reformed after the Word of God *l*.

g Col. 2. 20.
h Ibid. 3.
i 1 Tim. 4. 1.
k Gal. 1. 8.
l Conf. Helv. 2. c. 16. Aug. art. 20. Basil. art. 10. Gal. art. 24. Belg. art. 12. Sax. art. 3. 17.

Errors, and Adversaries unto this Truth.

Therefore both arrogant, and ungodly be the *Papists*, which teach, and speak in the commendation of such works, and namely, *Petrus a Soto* a, the *Rhemists* b; yea, and the Council of *Trent* c.

a In his Assert. Cathol. fidei.
b Annot. marg. Luk. 10. 35. 1 Cor. 9. 23. 2 Cor. 8. 14.
c Concil. Trid. Sess. 6. Can. 1. 10.

Proposition II.

Works of Supererogation are the subversion of godliness, and true Religion.

The

The Proof from Gods Word.

Where the works of Supererogation are taught, and in regard the Law of God there is broken, againſt the Will of Chriſt *a*, that mens Traditions may be obſerved *b*.

The Holy Scripture muſt be contemned, as not ſufficient enough to bring men unto the knowledg of ſalvation, which, S. *Paul* ſaith, is able to inſtruct in righteouſneſs, that the man of God may be abſolute, being made perfect unto all good works *c*.

God, who is only wiſe *d*, is made unwiſe, in not preſcribing ſo neceſſary works.

Faith and other Spiritual, and moſt ſpecial Vertues are brought into Oblivion.

Perfection is imputed not unto Faith in Jeſus Chriſt, but unto works: and, which is moſt deteſtable, unto the works too not commanded, but forbidden of God, ordained by men.

The Law of God is thought to be throughly ſatisfied; and mo duties performed than man needed to have done.

The ſame think our brethren of theſe works *e*.

a Mat. 5. 19. *b* Mar. 7. 7.

c 2 Tim. 3. 16, 17.

d 1 Tim. 1. 17.

e Confeſ. Helv. 2, &c. as in the former Prop.

The Adverſaries unto this Truth.

Contrariwiſe the *Papiſts* of Supererogatory works: they do merit (ſay they) remiſſion of ſins, and that not for the doers of them onely, but for others beſides *f*.

They are tokens of the forgiveneſs of ſins, ſo well as Baptiſm; yea deliver from the wrath of God, ſo well as Chriſt *g*.

Are greater, and more holy, then are the works commanded in the Decalogue, or Law Moral *h*.

And ſo preferring their own works, and inventions, before God his Law, Sacraments, and the blood of Chriſt, both ought this Doctrine of works Supererogatory to be counted the Doctrine of Devils, and the maintainers thereof taken for the ſubverters of Godlineſs and true Religion.

f Teſt. Rhem. an. 2 Cor. 8. 14.

g Confeſ. Aug. ar. 20.

h Pet. à Soto Aſſert. Cath. de Lege.

ARTICLE XV.

Of Christ alone without sin.

Christ in the Truth of our Nature made like unto us in all things, sin onely except 1, from which he was clearly void, both in his Life, and Spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the World: and sin as St. John *saith, was not in him. But 2 all we the rest, although baptized, and born again in Christ, yet offend in many things, and if we say, We have no sin, we deceive our selves, and the Truth is not in us.*

The Propositions.

1. Christ is truly and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

Proposition I.

Christ is truly and perfectly righteous.

The Proof from Gods Word.

THat Christ was pure from sin, it is abundantly to be seen in the Holy Scriptures. For,

He was both conceived *a*, and born without sin *b*.

He appeared to loose *c*, but not to fulfil the works of Satan.

He lived, and was tempted, yet without sin *d*, and did no sin *e*, knew no sin *f*, nor had any sin in him *g*.

He died a guiltless, and just man, even by the testimony of *Paul* h, *Peter* i, *Stephen*, yea of his Adversaries, and Judge, *Pilate* k.

a Mat. 1. 20.
b Luk. 1. 30
c 1 Joh. 3. 8.
d Heb. 4. 15.
e 1 Pet. 2. 22.
f 2 Cor. 5. 21.
g 1 Joh. 3. 5.
h Rom 5. 6.
i Act. 3. 14.
k Mat. 27. 24. Joh. 20. 4, 6.

As

As ours, ſuch are the Confeſſions of the purer Churches *l*.

l Confeſſ. Helv. ar. 11, & 3. c. 11. Boh. c. 4. 1. Gal. ar. 14. Belg. ar. 18

The Errors, and Adverſaries unto this Truth.

Curſed therefore before God are the Jews, which ſaid, that Chriſt was a violater of the Sabbath *a*.

a Mat. 12. 10. Luke 13. 14. Joh. 5. 16.

That he taught, being not lawfully authorized thereunto *b*.

b Mat. 21. 23.

That he forbad Tribute to be given unto *Caeſar* *c*.

c Luk. 3. 2.

That he was the deſtroyer of the Law *d*.

d Mat. 5. 27.

That he overthrew all Religion, and moved the Commons unto rebellion *e*.

e Luk. 23. 5.

In this ſtate with the Jews are

The *Marcionites*, which ſaid, that he diſſolved the Law, the Prophets, and all the Works of God *f*.

f Iren. lib. 1. c. 29.

The *Saturnians*, which blazed, that his coming into the World was, to overthrow the God of the Angels *g*.

g Theodoret.

Our new Hereticks, viz. *Matthew Hamant* in *England*, which divulged, that Chriſt was a ſinful man, and an abominable Idol *h*; and *Leonardus Vairus*, among the Papiſts, which hath written, that Chriſt was *Veneficus*, a common Poyſoner of men, and women *i*.

h Holinſh. Chr. f. 1299.

i Leon. Vairus, De Faſc. l. 1. c. 11. circa finem.

Propoſition II.

All men, beſides Chriſt, though regenerate, be ſinners.

The Proof from Gods Word.

ALl men either be Regenerate, or Unregenerate *k*; the Unregenerate be all ſinners, Unrighteous, and in ſin whatſoever they do *l*.

k Proved p. 5.

l Proved p. 54.

The Regenerate alſo be not without their ſins, both Original *m*, and Actual *n*.

m Proved p. 39.

Beſides, there is no man juſt in the Earth, that doeth good, and ſinneth not, ſaith the Preacher *o*. Ye cannot do the ſame things that ye would *q*.

n Proved p. 50. *o* Eccleſ. 7. 21. *q* Gal. 4. 17.

Christ Jesus came into the world to save sinners, of whom I am chief, saith S. *Paul* b.

In many things we sin all, is S. *James* saying c: and S. *John*, *If we say, We have no sin, we deceive our selves, and the Truth is not in us* d.

Pray therefore, *Forgive us our debts* e.

A Truth believed, and confessed by all Churches, expressedly by some *f*.

b 1 Tim. 1. 15.
c Jam. 3. 2.
d 1 Joh. 1. 8.
e Mat. 6. 12.
f Conf. Aug. ar. 20. Sax. ar. 2.
g Conc. Trid. Sess. decr. de pec. Orig.
h Test. Rhem. an. Col. 1. 24.
i An. Mar. 3. 33.
k Stapl. Antid. Evang. in Mat. 12. 50. p. 118.
l Sicut Adæ, Dei non parenti, omnis creatura rebellis extitit: sic B. Francisco, omnia præcepta Dei implenti, creatura omnis famula est: omnia Deus subjecit sub pedibus ejus. Alcar. Fran. lib. 1.
m Hiel. in pro. Dial. contra Pelag.
n Cyp. l. 4. ep. 2.
o August. l. 2. cont. Per. c. 14.
p Concil. Meli. cap. 8.
q Dist. H. 6. b.
r Ans. to the Fam. lib. L. 3.
s Disp H. 6. b.
t Iren. l. c. 9.

The Errors, and Adversaries unto this Truth.

Many Adversaries hath this Truth had, and hath; as the *Papists*, the *Manichees*, the *Catharans*, the *Donatists*, the *Pelagians*, *Family of Love*, *Marcionites*, *Adamites*, and *Carpocratians*. For

The *Papists* say, that the blessed Virgin was pure from all sin, both Original *g*, and Actual. For (these are their own words)

Our Lady never sinned *h*.

Our Lady sinned not so much as venial in all her life: she exactly fulfilled the whole Law, that is, was without sin *i*.

Also of S. *Francis* they write, that for vertue and godlinesse, he was like unto Christ; and hath fulfilled every jot of the Law *k*.

The *Manichees* l, and *Catharans* m, thought, they could not sin so much as in thought.

The *Donatists* dreamed how they were so perfect, as they could justifie other men *n*.

Some were of Opinion, as the *Pelagians* o; and *Family of Love* p, how they were so free from sin, as they needed not to say, Forgive us our trespasses. Which *Family* also teacheth, how there be men living as good, and as holy, as ever Christ was. An error of *Chr. Vitels* q, a chief Elder in the said *Family*: and that

He, which is a *Familist*, is either as perfect as Christ *r*, or else a very Devil *s*.

Some deemed themselves as pure as *Paul*, *Peter*, or any men, as the *Marcionites* t; yea, as *Adam*, and *Eve* before their fall, as

as the *Adamites* u, yea as *Jesus Christ* himself; as the *Carpocratians* w.

u Epiphan. w Iren. lib. 1. cap. 24.

ARTICLE XVI.

Of Sin after Baptism.

1 Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into sin after Baptism. 2 After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again, and amend our lives; and therefore they are to be condemned, which say, they can no more sin, as long as they live here, or deny place of 3 forgiveness to such as truly repent.

The Propositions.

1. Every sin committed after Baptism is not the Sin against the Holy Ghost.
2. The very Regenerate may depart from Grace given, and fall into sin, and yet rise again unto newness of life.
3. No men utterly are to be cast off, as Reprobates, which unfeignedly repent.

Proposition I.

Every sin committed after Baptism is not the sin against the Holy Ghost.

The Proof from Gods Word.

THough every sin, in it self considered, deserveth damnation; yet is there a sin which shall be punished with many

many; and a ſin which ſhall be puniſhed with few ſtripes *a*; a ſin unto death, and a ſin not unto death *b*; a ſin againſt the Father, and the Son, which ſhall be forgiven; and a ſin againſt the Holy Ghoſt, which never ſhall be forgiven *c*.

So in their Extant Confeſſions witneſs the Churches in *Bohemia* d, *Saxony* e, *Helvetia* f.

Errors, and Adverſaries of this Truth.

Diverſly hath this Doctrine been oppugned. For;

Some have thought all ſins to be like, and equal, as the *Stoicks*, *Pelagians* h, and *Jovinians* i.

Some have taught, as *Manes* the Heretick *k*, how none of the Godly Fathers, and others from the beginning of the world, till the 15. year of *Tiberius* the Emperour (though earneſtly they did repent) were ſaved; but were all puniſhed alike with utter confuſion.

Some give out, that ſuch perſons be utterly out of Gods favour, and condemned, which depart out of this World, either afore they are baptized, as the Papiſts do *l*, or afore they come unto years of diſcretion, as *Hieracites* did *m*.

Propoſition II.

The very Regenerate may depart from grace given, and fall into ſin, and yet riſe again to newneſs of life.

The Proof from Gods Word.

THat the Regenerate may fall into ſin, and yet riſe again, it is a Doctrine grounded upon the Scriptures. For in them we evidently may ſee, that fall they may, partly by the admonitions of our Saviour unto the man healed of the Palſie *a*, and unto the Adultereſs *b*; of St. *Paul* unto the *Epheſians* c, *Coloſſians* d, *Hebrews* e, and *Timothy* f; and of S. *Peter* unto all the godly *g*; and partly by the examples of *David* h, *Solomon* i, *Peter* k, who egregiouſly, and very offenſively did fall: and that they

a Luk. 12. 40.
b 1 Joh. 1. 5 6.
c Mat. 13 31. Mar. 3. 29. Luk. 12. 10.
d Confeſſ. Boh. c. 4.
e Conf. ar. 10.
f Confeſſ. Sax. Helv. 2. c. 8.
h Conc. Milevit.
i D. Hieron. adverſ. Jovin.
k Epiphan.
l Spec. peregrin. quæſt. dec. 1. c. 3 q. 5. Poſition. Ingolſtad. de Purgat.
m Epiphan.
a Joh. 5. 14.
b Joh. 8. 11.
c Eph. 4. 21. 22
d Coloſſ. 3. 8.
e Heb. 3. 12.
f 1 Tim. 4 3. 2 Tim. 1. 19.
g 1 Pet. 2. 10. and 5. 8. 2 Pet. 3. 27.
h 2 Sam 11. 4.
i 1 King. 11. 4.
k Mat. 26. 70, 72, 74.

do fall, it is moſt evident by the fifth Petition of the Lords Prayer, were nothing elſe to prove the ſame: but ſee afore *9. Art. Prop. 3. Art. 12. Prop. 2. Art. 15. Prop. 2.*

Next, that being fallen, they may riſe again, and be ſaved, it is apparent both by the exhortations of the Angel unto the Churches of *Epheſus*, *Pergamus*, and *Thyatira* *l*; and by the examples of *Peter*, who denied *m*, and yet afterward confeſſed his Maſter Chriſt *n*; and of all the Diſciples, who fled *o*, and yet returned.

This is both granted, and publiſhed for truth by the Churches *p*.

l Rev. 2.
m Luk. 22. 57.
n Act. 2. 23, &c. & 3. 13. & 4. 10, &c.
o Mat. 26. 56.
p Confeſſ. Helv. 2. c. 7. Bohem. c. 5. Sax. ar. 10, 11. Wit. ar. 23. Suev. ar. 15.

The Adverſaries unto this Truth.

Unto this Truth ſubſcribe will not
Either the *Catharans* *a*, *Novatians* *b*, *Jovinians* *c*, which think Gods people be Regenerate into a pure, and Angelical ſtate, ſo that neither they be, nor can be defiled with any contagion of ſin.

a Magd. Eccl. Hiſt. Cent 12. c. 5.
b Euſ. l. 5. c. 43.
c Magd. Eccle. Hiſt. cen. 4. c. 5.

Either the *Libertines*; whoſe Opinions were, that
Whoſoever hath Gods Spirit in him cannot ſin.
David ſinned not after he had received the Holy Ghoſt *d*.
Regeneration is the reſtoring of the Eſtate, wherein *Adam* was placed afore his Fall *e*.

d Wilkinſon againſt the Family of Love, ar. 14.
e Calv. conſt. Libert. fol. 2. 17.

Or the Papiſts; who are of mind, that
The works of men juſtified are perfect in this life *f*.
No man, which is fallen into ſin, can riſe again, and be ſaved, without their Sacrament of Penance *g*.
S. *Francis* attained unto the perfection of holineſs, and could not ſin at all *h*.

f Trapp. p. 18.
g Conc. Trid Seſſ. 6. Can. 16.
h Viſad aperem venire perfectionis? V. tam cum moribus atteſt. de B. Franciſc.

Propoſition III.

No men utterly are to be caſt off as reprobates, which unfeignedly repent.

The Proof from Gods Word.

Such, as do fall from grace, and yet return again unto the Lord

Lord by true repentance, are to be received as Members of Gods Church: and this by the Scripture is verified. For there we read, That

a Mat. 11. 28. 1 Tim. 2. 4.

God would have all men saved *a*.

b Luk. 5. 7.

God is always ready to receive the penitent into favor. For there is joy in Heaven for the sinner, that converteth *b*.

c Luke 19. 41, 42, &c.

Christ is grieved when sinners will not repent *c*.

d Jam. 5. 20.

He shall save a soul from death, and hide a multitude of sins, which converteth a sinner from going astray out of his way *d*.

e 2 Pet 3. 9.

The Lord would have no man to perish, but all men to come to repentance *e*.

f 1 Joh. 1. 9.

If we acknowledge our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness *f*.

g Rev. 2. 5, 16. *h* Luk. 15. 20. *i* Mat. 18. 26, &c.

He exhorteth his erring people to repent, and do their first works *g*: neither refuseth he the sinner that repenteth, as appeareth in the example of the Prodigal Son *h*, and of the Debter *i*.

God then being so gracious, and merciful, Man after his example is both by all good means to provoke sinners unto repentance, and they, testifying the same, to receive them into favour.

So did S. *Paul* will the *Galatians*. Brethren (saith he) if a man be fallen by occasion into any fault, ye, which are Spiritual, restore such an one with the spirit of meekness, considering thy self; lest thou also be tempted *k*.

k Gal. 6. 1.

So did he enjoyn the *Corinthians*, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now, contrariwise, ye ought rather to forgive, and comfort (him) lest the same should be swallowed up with over-much heaviness *l*.

l 2 Cor. 2. 5, 6, 7. *m* Philem. 12. *n* Confess. Helv. 2. c. 14. Bohem. c. 5. August. ar. 11. Saxon. ar. 3. Wittem. ar. 12.

When also he said, Receive him (meaning *Onesimus* m.) And so teach the Churches *n*.

Errors

The Errors, and Adversaries unto this Truth.

Adversaries unto this Truth are they;

First, which leave nothing but the unappeasable wrath of God to such, as do sin after Baptism: as did both in old time the *Montanists* a, and *Novatians* b; and of late years *Melchior Hoffman*, the Arch-Heretick of his days c, and the *Anabaptists* in *Germany* d, and the *Barrowists* among our selves in *England* e.

Next, who say, that, being once regenerate, sin is cut away, as with a Razor, so that the godly cannot sin, and therefore need no repentance: so did the *Messalians* f, and do the *Family of Love* g.

Lastly, the desperate, whose sins being either infinite, or abominable, they think how God neither can, nor will forgive them: such in times past were *Cain* h, and *Judas* i; in our Fathers, *Franciscus Spira* k, and one Doctor *Kraus* l, and in our days, *Bolton*; even he, that first hatched that Sect in *England*, which afterward was termed *Brownism* m.

a D. Hieron. adv. Marc.
b Cypr. epist. 4. ad Antonianum.
c Bullin. contr. Anab. l. 2. c. 13.
d Calv. Instit.
e Giffords repel.
f Magd. Eccles. Hist. cen. 4. c. 5.
g H.N. spirit. land, c. 33. sect. 3. c. 34. sect. 11. c. 37. sect. 8. & Proverbs, c 5. sect. 15. and Crying voice, sect. 6.
h Gen. 4.
i Act. 1.
k Hist. Fr. Spir.
l Luther on Gal. 3. 1.
m Giffords rep. to Barr. and Green, p. 17.

ARTICLE XVII.

Of Predestination, and Election.

1 *Predestination to life is the everlasting purpose of God, whereby,* 2 *before the foundations of the world were laid, he hath* 3 *constantly decreed by his counsel secret to us, to deliver from curse and Damnation,* 4 *those, whom he hath chosen* 5 *in Christ out of mankind, and to bring them by Christ to everlasting salvation, as Vessels made to Honor: wherefore they, which be endued with so excellent a benefit of God,* 6 *be called according to Gods purpose by his Spirit working in due season;* 7 *they, through grace obey*

the calling, they be juſtified freely: they be made Sons of God by Adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works: and at length, by Gods mercy, they attain to everlaſting felicity. 8 *As the godly Conſideration of Predeſtination, and our Election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to Godly perſons, and ſuch, as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minde to high and heavenly things: as well becauſe it doth greatly eſtabliſh, and confirm their Faith of eternal ſalvation to be enjoyed through Chriſt; as becauſe it doth fervently kindle their love towards God: ſo for curious, and carnal perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods Predeſtination is a moſt dangerous downfall, whereby the Devil doth thruſt them into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous then deſperation. Furthermore,* 9 *we muſt receive Gods promiſes in ſuch wiſe, as they be generally ſet forth unto us in Holy Scripture: and in our doings that Will of God is to be followed, which we have expreſly declared unto us in the Word of God.*

The Propoſitions.

1. There is a Predeſtination of men unto everlaſting life.
2. Predeſtination hath been from everlaſting.
3. They, which are Predeſtinate unto ſalvation, cannot periſh.
4. Not all men, but certain, are Predeſtinate to be ſaved.
5. In Chriſt Jeſus, ofth e meer Will, and purpoſe of God ſome are Elected, and not others, unto ſalvation.

6. They

6. They, who are Elected unto ſalvation, if they come unto years of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

7. The Predeſtinate are both juſtified by Faith, ſanctified by the Holy Ghoſt, and ſhall be glorified in the life to come.

8. The Conſideration of Predeſtination is to the godly wiſe moſt comfortable; but to curious, and carnal perſons very dangerous.

9. The general promiſes of God, ſet forth in the Holy Scriptures, are to be embraced of us.

10. In our Actions the Word of God, which is his revealed Will, muſt be our direction.

Propoſition I.

There is a Predeſtination of men unto everlaſting life.

The Proof from the Word of God.

THat of men, ſome be Predeſtinated unto life, it is a Truth moſt apparent in the Holy Scripture, by the teſtimony both of Chriſt himſelf, who ſaith,

To ſit at my right hand, and at my left hand, is not mine to give, but (it ſhall be given) to them, for whom it is prepared of my Father *a*. *a* Mat 20.23.

Many are called, but few choſen *b*. *b* Ibid. 22. 14.

For the Elects ſake, thoſe dayes ſhall be ſhortened *c*. *c* Ibid. 24. 2.

Fear not, little flock; for it is your Fathers pleaſure to give you a Kingdom *d*. *d* Luk. 12. 32.

I tell you, in that night there ſhall be two in one bed; the one ſhall be received, and the other left *e*. *e* Ibid. 17. 34.

All, that the Father giveth me, ſhall come unto me *f*. *f* Joh. 6. 37.

Witneſſed alſo is this by the Evangeliſt *Luke*, and *Paul*; the one ſaith, how of the Gentiles at *Antioch* ſo many as were ordained unto eternal life, believed *g*; and the other, Thoſe, whom he knew before, he did alſo Predeſtinate *h*. *g* Act. 13. 48. *h* Rom. 8. 29.

We are unto God the ſweet ſavour of Chriſt, in them that

are ſaved, and in them, which periſh: to the one we are the ſavour of death unto death; and to the other the ſavor of life unto life *a*.

a 2 Cor. 2. 15, 16.

Bleſſed be God, even the Father of our Lord Jeſus Chriſt, which, *&c.* hath choſen us in him, before the Foundation of the world, *&c.* who hath Predeſtinated us to be adopted through Jeſus Chriſt unto himſelf, *&c.* b

b Eph. 1. 3, 4, 5.

The example alſo of the Elected Creatures, Man, and Angels *c*; of the two Brethren, *Abel* and *Cain* d; *Iſaac* and *Iſmael* e; *Jacob* and *Eſau* f; of the two *Eunuchs* of King *Pharaoh* g; of the two Kingdoms, *Juda* and *Iſrael*; the two People, *Jews* and *Gentiles*; the two Apoſtles, *Peter* and *Judas*; the two Thieves upon the Croſs *h*; the two Men in the Fields, and the two Women at the Mill *i*; make to the illuſtration of this Truth.

c Mat. 25. 34, 41. Jude 6.
d Gen. 4. 4.
e Rom. 9. 17, *&c.*
f Mal. 1. 2, 3. Rom. 9. 13.
g Gen. 40. 20.
h Luk. 23. 39, 40, 43.
i Mat. 24. 40,

All Churches conſent with this Doctrine.

The Errors, and Adverſaries unto this Truth.

Erre therefore do they, which ſtand in Opinion, that Some are appointed to be ſaved, but none to be damned.

In ſoul, ſome perſons; but in ſoul and body together, none ſhall be ſaved: of this mind were the old *Heretick*s, *viz.* the falſe *Apoſtles* k, the *Carpocratians* l, the *Valentinians* m, the *Cerdonites* n, the *Manichees* o, and the *Hieracites* p, and of their Opinion be the *Family of Love* q.

k 1 Cor. 15. 12.
l Clem. Strom. lib. 4.
m Iren.
n Iren.
o Aug. contr. Fauſt. l. 4. c. 16.
p Epiphan.
q H N. Inſtr. ar. 5. ſect. 24. Prophecy of the ſpir. c. 16. ſect. 7.

Propoſition II.

Predeſtination hath been from everlaſting.

The Proof from Gods Word.

PRedeſtination begun before all times. It will be ſaid (ſaith our Saviour Chriſt) Come, ye bleſſed of my Father, inherit ye the Kingdom prepared for you from the foundations of the world *r*.

r Mat. 25. 34.

God

God hath choſen us in Jeſus Chriſt before the Foundation of the world *b*.

God hath ſaved us, *&c.* according to his own purpoſe, and grace, which was given to us through Chriſt Jeſus before the world was *c*.

The publick Confeſſions of the Churches, namely in *Helvetia* *d*, *Baſil* *e*, and *France* *f*, bear witneſs hereunto.

b Eph. 1. 4.
c 2 Tim. 1. 9.
d Confeſſ. 2. c. 10, 11.
e Ar. 1.
f Ar. 12.

The Adverſaries unto this Truth.

Thoſe wrangling Sophiſters then are deceived, who, becauſe God is not included within the compaſs of any time, but hath all things to come as preſent continually before his eyes, do ſay, that God did not in the time long ago paſt only, but ſtill in the time preſent likewiſe, doth predeſtinate.

Propoſition III.

They, which are Predeſtinated unto ſalvation, cannot periſh.

The Proof from Gods Word.

All, that the Father giveth me, ſhall come to me, and him, that cometh to me, I caſt not away; ſaith Chriſt *a*.

I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand, *&c.* none is able to take them out of my Fathers hand *b*. The gates of Hell ſhall not overcome the Church *c*.

Moreover, whom he Predeſtinated, them he alſo glorified *d*.

For the Gifts and Calling of God are without repentance *e*.

They went out from us, but they were not of us: for, if they had been of us, they would have continued with us *f*.

So the Churches of God; as afore in this Article.

a Joh. 6. 37.
b Joh. 10. 28, 29.
c Mat. 16. 18.
d Rom. 8. 30.
e Rom. 11. 29.
f 1 Joh. 2. 19.

Errors and Adverſaries unto theſe Truths.

Wander then do they from the Truth, which think,

That

That the very Elect, totally, and finally, may fall from Grace, and be damned.

That the Regenerate may fall from the grace of God; may destroy the Temple of God, and be broken off from the Vine, Christ Jesus: which was one of *Glovers* Errors *a*.

a Bredwels Detect. p. 89.

That the number of those, which be Predestinate, may both encrease, and be diminished: so thought the *Pelagians*.

Proposition IV.

Not all men, but certain, be Predestinated to be saved.

The Proof from Gods Word.

We deny all, and affirm, that a certain chosen, and company of men be Predestinate: and so doth Gods Word.

a Luke 10.20. Rejoyce, that your names are written in heaven *a*.

b Joh. 10.14. I know mine, and am known of mine; is the saying of Christ Jesus *b*.

c 2 Tim. 2.10. I suffer all things for the Elects sake; saith S. *Paul* c.

d Confess. Helv. 2. cap. 2. 10. Basil. ar. 1. Gal. ar. 12. Belg. ar. 16. The very same with us do the Churches affirm *d*.

The Adversaries unto this Truth.

We are therefore against them, which teach, how not certain, but all, even the most ungodly, and damnable, yea, the very Devils shall be saved: of which Opinion were the *Origenists* a, and are the *Catabaptists* b.

a Wolf. Musculus in epist. ad Philip. præf. *b* Bullin. cont. Catabap. lib. 1. *c* Nash, in Chr. his tears, p. 58. *d* Ramseys, and Allens Confes.

All men be Elected unto life everlasting.

There is no Hell, not future, and eternal misery at all: but onely either in mans Opinion, as [illegible] the *Atheists* c; or in the heart and conscience of man in this life, as the *Familists* maintain *d*.

No certain company be fore-destined unto eternal Condemnation.

e Calv. epist. Ministr. Basil. fol. 105.

None, more then others, be Predestinate unto Salvation: which was an Error of *Henry Bolseck* e.

In

In like ſort we condemn ſuch, as either curiouſly require who, and how many ſhall be ſaved, or damned; or give the ſentence of Reprobation upon any man whoſoever: as do the Papiſts upon *Calvin*, *Beza*, and *Perone*, when they call them Reprobates *f*.

f Teſt. Rhem. an. Rom. 11. 23.

Propoſition V.

Of the meer Will, and Purpoſe of God, ſome men in Chriſt Jeſus are Elected, and not others, unto ſalvation.

The Proof from Gods Word.

In the Scripture we read of mans Predeſtination, the cauſe Efficient to be the everlaſting purpoſe of God *a*; the cauſe Formal, God his infinite mercy and goodneſs *b*; the cauſe Material, the blood of Chriſt *c*; the cauſe Final, or end, why both God the Father hath loved, and Chriſt for his Elect hath ſuffered, is the glory of God *d*, and the ſalvation of Man *e*.

And this do all the Churches Militant, and Reformed, with a ſweet conſent, teſtifie and acknowledge.

a That the purpoſe of God might remain according to election, *Rom.* 9. 11. Who doth predeſtinate us, *&c.* according to the good pleaſure of his Will, *Eph.* 1. 5. Not according to our works, but according to his own purpoſe, and grace, 2 *Tim.* 1 9. *b* I will ſhew mercy to whom I will ſhew mercy, *Exod.* 33. 19. *Rom.* 9. 15. He hath choſen us in Chriſt, *&c.* and hath Predeſtinated us through Chriſt unto himſelf, *Eph.* 1. 4, 5. Ye were not redeemed with corruptible things, *&c.* but with the precious blood of Chriſt, as of a Lamb undefiled, and without ſpot, which was ordained before the foundation of the world, but was declared in the laſt times for your ſakes, 1 *Tim.* 1. 18, 19, 20. *d* Who doth Predeſtinate us, *&c.* to the praiſe of the glory of his grace, *Eph.* 1. 6. The Lord hath made all things for his own ſake: yea, even the wicked for the day of evil, *Prov.* 16. 4. *e* *Rom.* 8. 29. Thoſe, whom he knew before, he did alſo Predeſtinate to be made like to the Image of his Son, that he might be the firſt-born among many brethren. Hath not the Potter power of the Clay, to make of the ſame lump, one Veſſel to honour, and another unto diſhonour? *Rom.* 9. 21.

Adverſaries unto this Truth.

Hereby is diſcovered the impiety of thoſe men, which think, that

1. Man doth make himſelf eligible for the Kingdom of Heaven

heaven by his own good works and merits; ſo teach the Papiſts.

The Kingdom of Heaven (ſay they) is prepared for them that are worthy of it, and deſerve it by their well-doing *a*.

a Teſt. Rhem. an. Mat. 20. 23.

Licet electis gloria ex æterna Dei Prædeſtinatione dimanet, non tamen provenit, niſi ex eorum operibus, &c. *Sine nobis non glorificamur.* 1. Although from Gods eternal Predeſtination glory floweth to the Elect: yet for all that it ſpringeth not, but from their own works, *&c.* Without our ſelves we are not glorified *b*.

b Stella in Luc. c. 10. fol. 35.

2. God beheld in every man, whether he would uſe his grace well, and believe the Goſpel, or no: and as he ſaw a man affected, ſo did he Predeſtinate, chooſe, or refuſe him.

3. Beſides his will, there was ſome cauſe in God, why he choſe one, and caſt off another man; but this cauſe is hidden from us.

4. Men by nature be Elected, and ſaved; an errour of the *Baſilidians*, and *Valentinians* c.

c Clem. Strom. lib. 2. 4.

5. It is in mans power to be Elected, the error of *Theophylact* d, and of *Bolſeck* e.

d Theoph. in Mat. 22.

e Calvin. epiſt. Miniſt. Helv. fol. 104.

6. God is partial, and unjuſt for chooſing ſome, and refuſing others; calling many, and Electing but few.

Propoſition VI.

They, who are Elected unto ſalvation, if they come unto years of diſcretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

The Proof from Gods Word.

Though true it be, the Lord knoweth all and every of his Elect: yet hath he revealed unto us certain notes and tokens, whereby we may ſee, and certainly know, whether we be of that number, or not? For ſuch as be ordained unto everlaſting life, if they live long in this world, they one time or other be called unto the knowledg of ſalvation, by the preaching of Gods

Gods Word; they obey that calling, through the Operation of the Holy Ghoſt, working within them; they feel in their ſoul the ſame Spirit, bearing witneſs unto their Spirits, how they are the Children of God; and finally they walk Religiouſly in all good works.

These things are moſt evident, and cleer in the Holy Scripture, where is ſet down both the calling of the Predeſtinate *a*, and their obedience to the Word being called *b*, and their Adoption by the Spirit to be the Children of God *c*; and laſt of all, their holineſs of Life, and vertuous converſation *d*.

All Churches Reformed conſent hereunto.

a Whom he Predeſtinated, them alſo he called, *Rom.* 8. 30. God ſeparated me from my mothers Womb, and called me by his Grace, *Gal.* 1. 15. Hath called you to his Kingdome, and glory, 1 *Theſſ.* 2. 12. He hath ſaved us, and called us with an holy calling, 2 *Tim.* 1 9. They, that are on his ſide, called, choſen, and faithful, *Rev.* 17 14. *b* Your obedience is come abroad among all, *Rom.* 16. 19. In Chriſt alſo ye truſted, after he heard the Word of Truth, *Eph.* 1. 13. Jeſus Chriſt is in you, except ye be reprobates, 2 *Cor.* 13. 5. *c* Ye received the Spirit of Adoption, whereby we cry, Abba, Father: the ſame Spirit bearing witneſs with our Spirit, that we are the Children of God, Rom. 8. 15, 16. After this manner pray ye, Our Father, &c. Mat. 6. 9. And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, which crieth, Abba, Father, *Gal.* 4. 6. *d* He hath choſen us in him, &c. that we ſhould be holy, and without blame before him in love, *Eph.* 1. 4. We are his Workmanſhip, created in Chriſt Jeſus unto good works, which God hath ordained, that we ſhould walk in them, *Eph.* 2. 10. For the grace of God, &c. hath appeared, and teacheth us, that we ſhould deny all ungodlineſs and worldly luſts, and that we ſhould live ſoberly, and righteouſly and godly in this preſent world, *Tit.* 2. 11, 12.

Errors, and Adverſaries unto this Truth.

Sundry Adverſaries hath this Truth, and

First the *Papiſts*, who teach, that none are to think, or perſwade themſelves, that they are of the number of the predeſtinate unto ſalvation, but to be ever doubtful thereof *a*.

The ſaid *Papiſts* deliver, that ſo many perſons, as are not marked with the ſign of the Croſs upon their forehead, are damned, and Reprobate *b*; alſo, that they, which will be ſaved muſt be *Franciſcans* c, at leaſtwiſe become Members of the Church of *Rome* *d*.

Secondly, the *Anti-nomians*, which think the outward calling by the Word (though they have not the inward calling by the Spirit, and be deſtitute of good works) a ſufficient Argument of their Election unto life *e*.

a Conc. Trid. Seſſ. 6. cap 12. Can. 15. Teſt. Rhem. An. Rom. 8. 38. an. 1 Cor. 2. 12. An. Phil. 2. 12. *b* Teſt. Rhem. An. Apoc. 6. 4. *c* Conform. F. l. 4. fol. 101. *d* Aſſ. to the exec. of Juſt. c. 8. p. 192. *e* Simon Pauli moth. par. 2. de lege Dei.

Thirdly, the *Puritanes*, who among other affiances given them from the Lord, of their ſalvations, made their advancing of the Presbyterial kingdom (by the putting down of *Biſhops*, *Chancellors*, &c.) a teſtimony, that they ſhall have part in that glory, which ſhall be revealed hereafter *f*.

f Demon. of Diſ. epiſt. ded.

Fourthly, the *Schwenfeldians*, and all ſuch, as depending upon immediate, and Divine Revelations, condemn, and contemn the ordinary calling of God, by the Miniſtery of his Word

g Sartan. de Relig. Ra hen. c. 2.

h Zuing. contra Catabap. fol. 107.

Laſtly, the *Ruſſians g*, *Catabaptiſts h*, and *Family of Love i*, who believe, that themſelves onely, and none beſides, ſhall be ſaved.

i Diſplay H. 9. b. D. 5.

Propoſition VII.

The Predeſtinate are both juſtified by Faith, Sanctified by the Spirit, and ſhall be Glorified in the Life to come.

The Proof from Gods Word.

DIvers be the effects of mans Predeſtination; but chiefly it bringeth to the Elect *a* Juſtification by Faith in this Life, and in the Life to come Glorification *b*, alwayes a conformity to the Image of the onely-begotten Son of God, both in ſuffering troubles here, and in enjoying immortal Glory hereafter *c*, as teſtifie all the Churches in their Confeſſions.

a Know, That a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt, *Gal.* 2. 16.

b Moreover, whom he Predeſtinated, them alſo he called; and whom he called, them alſo he juſtified; and whom he juſtified, them alſo he glorified, *Rom.* 8. 30.

c They, which be of Faith, are bleſſed with faithful *Abraham*, *Eph.* 2. 8. Come ye bleſſed of my Father, inherit ye the Kingdom prepared for you, *Matth.* 25. 34. If we be Children, we are alſo Heirs, even the Heirs of God, and Heirs annexed with Chriſt; if ſo be that we ſuffer with him, that we may alſo be Glorified with him, *Rom.* 8. 17. And as we have born the Image of the earthly, ſo ſhall we bear the Image of the heavenly, 1 *Cor.* 15. 49.

The Errors, and Adverſaries unto this Truth.

a Trittenhem. de Eccl. Scrip.

b Wolf. Muſculus in epiſt. ad Phil. præf.

c Euſ. Eccleſ. Hiſt. l. 7. c. 23.

This is flatly againſt *Papias* a, *Juſtinus* b, and all *Millenaries* c, who deny the eternity of mans Happineſs, and dream of I know not what bliſs in this Life, to endure a thouſand years, but no longer.

Alſo

Also against the *Manichees*, who said, the Soul only shall be saved *d*.

d Philastrius.

Also against those *Heretick*s, which deny the Resurrection of the Flesh, as did the *Carpocratians* e, *Manichees* f, and others *g*.

e Clem. Strom. li. 4.

f Aug. contra Faust. l. 4. c. 16.

Likewise against the *Hieracites*, who have a Phantasie, that no Children, departing this life, before they come unto years of discretion and knowledg, shall be saved *h*. So the *Papists* do teach *i*, that no Infants, dying unbaptized, do go to heaven, but to another place adjoyning unto Hell, called *Limbus Puerorum*.

g See afore Ar. 4. Prop. 1.

h Epiphan.

i Positiones Ingolstad. de Purgat.

Proposition VIII.

The consideration of Predestination is to the godly wise most comfortable; but to curious, and carnal persons, very dangerous.

The Proof from Gods Word.

THis Doctrine of Predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and encreaseth their love toward God.

I account the afflictions of this present time are not worthy of the glory which shall be shewed unto us *k*.

k Rom. 8, 18.

If God be on our side, who can be against us? who spared not his own Son, but gave him for us all to death; how shall he not with him give us all things also? Who shall lay any thing to the charge of Gods chosen? It is God that Justifieth; who shall condemn? *&c.* 1.

l Ibid. 31, 34.

Ye were sealed with the Holy Spirit of Promise, which is the Earnest of our inheritance, untill the Redemption of the possession purchased unto the praise of his glory *m*.

m Eph. 1. 13, 14.

Grieve not the Holy Spirit of God, by whom ye are sealed unto the day of Redemption *n*.

n Eph. 4. 30.

But to the wicked, and Reprobate the consideration hereof is very sowr, unsavory, and most uncomfortable, as that, which they think (though very untruly, and sinfully) causeth

them either to despair of his Mercy, being without Faith; or not to fear his Justice, being extreamly wicked: whereas neither from the Word of God, nor any Confession of the Church, can any man gather, that he is a Vessel of wrath, prepared to damnation; but contrariwise by many and great Arguments may persuade himself, that God will'd not his destruction: as in the next Proposition immediately ensuing plainly may appear.

Errors, and Adversaries unto this Truth.

Therefore they are to be taken as much out of the way, which say, that this Doctrine leadeth either unto desperation, which is without all comfort; or unto looseness of life, and so unto *Atheism*: and therefore to be published neither by mouth nor book; and so thought both the *Pelagians* a, and the *Predestinates* (a sort of *Heretick*s so called) in old time b, and the *Family of Love* in our days, who term the Doctrine of Predestination, a licentious Doctrine, and say it filleth all the Prisons almost in *England* c.

a Prosper in Epist. ad Aug. de reliquiis Pelag. hæresis.
b Magd. Eccl. Hist. Cent. 5. c. 5. p. 620.
c Display in an epist. of the Families, l. 9. b.

Proposition IX.

The general promises of God, set forth in the Holy Scripture, are to be embraced of us.

The Proof from Gods Word.

THat men the better may avoid both desperation, and carnal security, they are to have always in minde, that,

1. The promises of grace, and favour to mankind, are universal: as,

Come unto me, all ye that are weary and laden, and I will ease you a.

a Mat. 11. 28.

God sent not his Son into the World, that he should condemn the World; but that the world through him might be saved b.

b Joh. 3. 17.

God

God will, that all men ſhall be ſaved, and come unto the knowledg of the Truth *c*. *c* 1 Tim. 2.4.

2. The Doctrine of the Goſpel for the free remiſſion of ſins, is to be preached not unto a few, but univerſally and generally unto all men.

Go therefore, and teach all Nations, Baptizing them, &c. *d*. *d* Mat. 28.19.

Go into all the world, and preach the Goſpel to every creature. He, that ſhall believe, and be Baptized, ſhall be ſaved: but he that will not believe, ſhall be damned *e*. *e* Mar. 16.15, 16.

3. The Seals of the Covenant be appointed to be given to all men which are Members of the Viſible Church, or deſirous to be incorporated thereinto. For,

All are to be Baptized *f*, and all are to Participate of the Bread, and Cup at the Lords Supper *g*. *f* Mat. 28.19. *g* Mat. 26.26, 27. 1 Cor. 11.24, 25.

4. As the diſobedience of *Adam* brought condemnation upon all men: ſo the Blood and Obedience of Chriſt is able, and all-ſufficient to waſh away all ſins, and that of all men.

5. No man ever truly repented, but he was received again into favour; ſo was *David* after his Adultery *h*, *Manaſſes* after his Idolatry *i*, *Peter* after his Apoſtaſie *k*, the *Thief* upon the *Croſs* *l*, the *Ninivites* *m*. *h* 2 Sam. 12. 13. *i* 2 Chron. 33. 12, 13. *k* Joh. 21. 15. *&c.* *l* Luke 23.42, 43. *m* Jonas 3.10.

The Adverſaries unto this Truth.

They are not to be heard then, which ſay, that

The number of the Elect is but ſmall; and ſeeing we are uncertain, whether we be of that Company or no, we will proceed in our courſe, as we have begun.

God is an accepter of perſons, and ſo unjuſt in chooſing ſome, and refuſing others.

God hath Predeſtinated all thoſe perſons to eternal death, which are not in the ſtate of true Repentance: which was one of *Glovers* Errors *a*. *a* Bredwels detect. p. 96.

It is the part therefore of all, and every man,

Not to refuſe the mercies of God both generally, and graciouſly offered unto all men by his Word and Sacraments.

Not to deſpair in reſpect either of the greatneſs or multitude of his ſins.

Nor

Nor yet to provoke the Lord to execute his vengeance upon them, through prophaneneſs of life, or ſecurity,

Propoſition X.

In our Actions the Word of God, which is his revealed Will, muſt be our direction.

The Proof from Gods Word.

In our doings, but chiefly in the matter of Predeſtination, we are not to follow our own judgment, and what ſeemeth good in our own Opinions: but the Will of God, and that Will too, not which is concealed from us, *viz.* of God his Omnipotency, whereby he governeth at his pleaſure the things by himſelf created; whereof mention is made both in the *Pſalms* a, and in the Prophet *Iſaiah* b, and other places of his Word c: but of his favour and good pleaſure towards man, revealed in the Holy Scriptures, by Jeſus Chriſt, whom we are to hear d.

Subſcribed hereunto have and do Gods Churches every where.

a Pſal. 115. 3.
b Iſa. 46. 10.
c Rom. 9. 15.
d Mat. 3. 17.

The Adverſaries unto this Truth.

This Truth is gain-ſaid by the *Phrygians*, *Montaniſts*, and *Meſſalians* a, alſo by the *Enthuſiaſts* b, *Anabaptiſts* c, & *Family of Love* d, which leave the written Word of God, and rely upon their own Dreams, Viſions, and lying Revelations. Hence proceedeth the contempt of Gods written Word, and of the Preachers, and all Religious exerciſes thereof. For ſaith the *Family of Love* e, No difference is there between a Ceremonial, either Letter-Doctor Chriſtian, and an uncircumciſed Heathen.

a Theodoret. l. 3. de Hæret. fab.
b Beza ep 81.
c Sleidan. com. lib. 6.
d H. N. Evang. c. 13. ſect. 6.
e In a Letter of theirs unto the Biſhop of *Roch.* in *Wilk.* Confut.

ARTICLE XVIII.

Of obtained eternal ſalvation only by the Name of Chriſt.

They are alſo to be had accurſed, that preſume to ſay, that every

every man shall be saved by the Law or Sect, which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us, onely in the Name of Jesus Christ, whereby men must be saved.

The Propositions.

1. The profession of every Religion cannot save a man, live he never so vertuously.

2. No man ever was or shall be saved, but onely by the Name or Faith of Jesus Christ.

Proposition I.

The Profession of every Religion cannot save a man, live he never so vertuously.

The Proof from Gods Word.

THis we cannot but acknowledg to be a Truth, if we believe the Scriptures; for they testifie, that

Jews, and Gentiles are under sin, culpable before God, and deprived of the glory of God *a*.

All men, that would be saved, must be born again of the Holy Ghost *b*.

No man is Justified by the works of the Law *c*, either Ceremonial *d*, or Moral *e*.

God hateth the Doctrine of the *Nicolaitans* f, and of *Balaam* g.

The Reprobate, whose names are not written in the Book of the Lamb, they do worship the Beast *h*.

Punishments eternal, and intolerable are threatened both to the Beast, and the false Prophet *i*, and likewise to all such as will not go out of *Babylon* k, and to all Idolaters *l*.

The Confessions of Gods people are to this end and purpose *m*.

a Rom. 3 6. 19,23.
b Joh. 3. 3.
c Gal. 3. 16.
d Act. 15. 24. Col. 2. 16, 20. Gal. 5. 18.
e Rom. 3. 10, 20, 28.
f Rev. 2. 15.
g Ibid. 14.
h Rev. 13. 8.
i Rev. 20. 10.
k Rev. 18. 4.
l Rev. 21. 8.
m Confess. Helv. 1. ar. 12. & 2. c. 12. Bohem. c. 6. Gal. ar. 22, 23. Belg. ar. 22, 23. Aug. ar. 4, 21. Wittem. ar 5. 6. Suev. 5, 6.

Errors

The Errors and Adversaries unto this Truth.

Then to be held accursed are they, which affirm, that

The observation of the Judicial Ceremonies is necessary unto salvation; as did the false *Apostles* a, the *Ebionites* b, and the *Cerinthians* c.

Such throughout the world as lead an upright life, and be Morally righteous, whatsoever their Religion is, shall be saved; as many of the *Philosophers* were in the Opinion of the *Valentinian* and *Basilidian* Hereticks d, of *Galeatus Martius* e, *Erasmus Roterodam* f.

That men externally may profess any Religion, and notwithstanding be saved, if their affections and heart be with the *Family of Love* g.

That all those that live uprightly, and do good deeds, shall be of equal happiness in the Kingdom of Heaven; be they *Turks*, *Christians*, *Jews*, or *Moors*. A *Turkish* Error h.

That men may embrace and follow the Sect, and Religion, which they have most minde unto; and so doing, please God, and be saved. The *Lampatians* Doctrine i.

That no Sect ever erred, or were out of the way to Heaven. A fancy of the *Rhetorians* k.

a Act. 15. 1.
b Iren. l. 1. c. 27.
c Philastrius.
d Clem. Alex. q. 2, 4.
e Paul. Jovius Elog. doct. vir. p. 67.
f Præf. sua in Tuscul. quæst.
g H. N. præf. to his 3. Reform. sect. 2. 6.
h Pol. of the Turk. Emp. c 23. Lonicer. Turk. Hist. tom. 1. 2. par. 2. cap. 12.
i Damascene.
k D. Aug. ep. ad Quodvult-Deum.

Proposition I.

No man ever was, is, or shall be saved, but onely by the Name, or Faith of Jesus Christ.

The Proof from Gods Word.

THis we cannot but acknowledg to be true, if also we believe the Scriptures, which say, that

Among men there is given none other name under Heaven, whereby we must be saved a.

Through (Jesus Christ) his Name, all that believe in him, shall receive Remission of sins b.

a Act. 4. 12.
b Act. 10. 43.

In

In thee(*viz.* Christ Jesus)shall all the Gentiles be blessed *c*.

And this is the Faith and Confession of the Reformed Churches *d*.

c Gal. 3. 8.

d Confess. Helv. 2. ar. 10. 11. & 2. cap. 11. 13. Basil. ar. 4. Bohem. c. 4. 10. Gal. ar. 13. 16, 17. Belg. ar. 17. 20, 21, 22 August an. ar. 3. Saxon. ar. 3. Wittemb. c. 8. Suevica, ar. 9 Sect. 2. they revolted.

The Errors, and Adversaries unto this Truth.

Many waies this Truth very Heretically is oppugned. For, Some teach, that we are saved, not by Christ, (but as the *Valentinians* said) by the labor of their hands, and by their own good works *a*; as *Simon Magus* boasted, by his fair *Helene* b; as *Matthew Hamant* held by other means, and that all persons, which worshipped Christ, are abominable Idolaters *c*; as *Neuserus*, and *Silvanus* believed, by *Mahomet* d, and therefore he revolted from Christianity unto *Turcisme*.

a Iren. lib. 1.

Others confess, that we are saved by the Name of Christ, but either not by the right and true Christ; for they said, themselves and every of themselves were Christ: as in old time did *Saturninus* e, *Manes* f, *Desiderius Burdegal*, & *Eudo de Stella* g, and of late years, at *Basil*, *David George* h, and in England, first, *John Moor* i, and afterward, *William Hacket* k: the former was whipt for the same at *Bethlehem*, in the second of Queen *Elizabeth*; the other hanged, and quartered in *Cheapside Anno* 1591.

b Iren.
c Holinsh. Chro. fol. 299.
d Beza resp. ad repetit. Jo. And. Cal. p. 8.
e Epiphan.
f Euseb. l. 7. c. 31.
g Genebr. Chro. l. 3. p. 358. 709.
h Hist, David. George.
i Stow.
k Conspir. for pretend Reform.

Or, by the true Christ, but either distinguish between Jesus and Christ, saying, Jesus was one man, and Christ another; as did the *Marcionites* l.

l Philaster.

Or, say there be two Christs, one revealed already in the daies of *Tiberius* the Emperour, who came for the salvation of the *Gentiles*; another yet to come, for the Redemption of the *Jews*, so thought the same *Marcionites* m. *Nestorius* held also there were two Christs, whereof one was very God, the other very man, born of a woman *n*,

m Tertul. l. 4. contr. Marc.
n Vincent. Lir. adv. Hæreses.

Or, publish how none were saved by the true Christ, till the 15. year of the foresaid *Tiberius*; an Heresie of *Manes*, and his Company *o*.

o Epiphan.

Others besides, (as the *Family of Love*) understand all things

written of Christ, Allegorically, and not according to the letter of Gods Word. For they teach, that whatsoever is written of Christ must in us, and with us be fulfilled *p*.

p H.N. Proph. of the Spir. c. 7. Sect. 3.

Others have thought, yea, have spoken blasphemously of the constant and holy Martyrs, who, for the Name of Christ, gave their lives in *England* in the reign of *Queen Mary*, some saying, They were starck fools, as did *Christopher Vitel*, a chief Elder in the *Family of Love* q; others, (as *Westphalus*, and *Marbachius*) that they were the Devils Martyrs *r*.

q Anſ. to the Fam. let. l. 3. a.

r Sturmius, Antipap. 4. par. 3. p. 189.

ARTICLE XIX.

Of the Church.

1 *The visible* 2 *Church of Christ*, 3 *is a Congregation* 4 *of faithful men: in the which* 5 *the pure Word of God is preached, and the Sacraments be duly ministred, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.*

As 6 *the Church of* Jerusalem, Alexandria, *and* Antioch *hath erred: so also* 7 *the Church of* Rome *hath erred, not onely in their living, and manner of Ceremonies, but also in matters of Faith.*

The Propositions.

1. There is a Church of Christ, not onely invisible, but also visible.

2. There is but one Church.

3. The visible Church is a Catholick Church.

4. The Word of God was, and for time is before the Church.

5. The marks and tokens of the visible Church, are the due, and true administration of the Word and Sacraments.

6. The

6. The visible Church may, and from time to time hath erred both in Doctrine, and Conversation.

7. The Church of *Rome* most shamefully hath erred in life, Ceremonies, and matters of Faith.

Proposition I.

There is a Church of Christ both invisible, and visible.

The Proof from Gods Word.

A True saying it is, The Lord onely knoweth who are his, For to man the Church of Christ is partly invisible, and visible partly. The visible are all the Elect, who be or shall be either in Heaven triumphing; or on earth fighting against the Flesh, the World, and the Devil. These as Members of the Church, are said to be invisible; not because the men be not seen, but for that their Faith and Conscience to Godward, is not perfectly known unto us.

The Members of the visible Church are some of them for God, and some against God; all of them notwithstanding deemed Parts of the Church, and accounted faithful, so long as they make no manifest and open Rebellion against the Gospel of Christ.

All this we gather from the Holy Scripture, where mention is made of the Church invisible, and triumphing, *Rev.* 2. 26. 28. & 3. 5, 12. & 7. 14. 55. invisible, and militant, in the Epistles of St. *Paul* a, *Peter* b, and Book of St. *Johns* Revelations *c*, also of the Church visible, and mixed with good and bad, by the Parable of the Sower *d*, of the Marriage *e*. and of the Virgins *f*; as also by the saying of our Saviour Christ *g*, and of St. *Paul* h.

The Churches bear witness hereunto *i*.

a Gal. 4. 29. Eph. 6. 10. &c. 2 Tim. 3. 12.
b 1 Pet. 5. 9, 10,
c Rev. 12. 7, 11. 17. & 17. 14.
d Matth. 13.
e Matth. 22.
f Matth. 25.
g Have not I chosen you twelve, and one of you is a Devil? *Joh.* 10.
h For he knew who should betray him: therefore said, Ye are not all clean, *Joh.* 13. 11. In a great house are not onely vessels of gold, and of silver, but also of wood, and of earth, and some for honour, and some unto dishonour, 2 *Tim.* 2. 20.
i Confess. Helv. 1. ar. 14. & 2. c. 17. Bohem. c. 8. Gal. ar. 27. Belg. ar. 27. August. ar. 7. Saxon. ar. 11. Wittemb. ar. 32. Suevic. ar. 15.

Errors, and Adversaries unto this Truth.

This Truth hath many Adversaries, whereof

Some renounce our Christ, the Saviour of mankind; and so think his people are not the Church; as the *Jews*, *Turks*, and *Heretick*s have done *a*.

Some acknowledg no triumphing state of the godly in Heaven, but dream of an ever-glorious condition in this World; as the *Family of Love* b.

Some think the Church Catholick to be visible; as the *Papists* c.

Some imagine the Church Militant is not visible at all; as the *Libertines*.

Some give out, That the visible Church is devoid of sin, and sinners; as did the *Donatists* d, and do *Anabaptists* e, *Family of Love* f, *Brownists* g, and *Barrowists* h.

a See art. 2. Prop. 4. art. 18. Prop. 2.

b Leon. Ramseys and J. Allens Conf. Also H. N. document. Sent. c. 6. Sect. 1. c. 3. Sect. 5. Sp. land. c. 44. Sect. 12. Proverbs, c. 5. Sect. 15. Proph. c. 16. Sect. 8.

c Vaux Catech. c. 1. Test. Rhem. An. Act. 11. 24.

d Aug. contra Petil. sap. 19. e Calv. contra Libert. f H. N. 1. exhort. c. 13. Sect. 10. & 1. Epist. Præf. g A confused gathering together (of good, and bad in publick Assemblies) is no Church. The Brownists answer to Mr. Cartwright, p. 39. h The Assemblies of good and bad together, are no Churches, but heaps of prophane people; saith *Barrow* in his Discovery, p. 53.

Proposition II.

There is but one Church.

The Proof from Gods Word.

When we do say, That the Church is visible, invisible, and that there is a *Western*, *East*, *Greek*, *Latine*, *English* Church; we mean not that there be divers Churches of Christ, but that one and the same Church is diversly taken, and understood, and also hath many particular Churches; as the Sea many Rivers, and Arms branching from it. For the visible Church is not many Congregations, but one Company of the faithful.

We being many are one Body in Christ, and every one, one anothers members *a*.

We, that are many, are one Body.

a Rom. 12. 5. b 1 Cor. 10. 19.

For

For as the Body is one, and hath many Members, and all the Members of the Body, which is one, though they be many, yet are but one Body: even so is Christ. For by one spirit are we all baptized into one Body, *&c.* Now ye are the Body of Christ, and Members for your part *c*;

c 1 Cor. 12. 12, 13, 17.

For as we have many Members in one Body, and all Members have not the same office: so we being many, are one Body im Christ, and every one, one anothers Members *d*,

d Rom. 13, 4, 5.

There is neither *Jew*, nor *Grecian*; there is neither bond, nor free; there is neither male nor female: for ye all are one in Christ Jesus *e*.

e Gal. 3. 28.

All Gods people agree with us in this point *f*.

f Confes. Helv. 2. cap. 17. Bohem. cap. 8. Gal. ar. 26. Bel. ar. 27. Aug. ar. 27. Wittemb. ar. 32. Suev. ar. 15.

Errors, and Adversaries unto this Truth.

The Adversaries unto the eighteenth Article be also, for a great part, Adversaries unto this Truth.

Furthermore, although it be acknowledged by many, and they too baptized of Christians, that there is but one Church; yet the same persons do err, which condemn so many (as no Members of Christs Church) which joyn not with them in their singular, and private Opinions, arrogating the stile, and title unto themselves onely, and denying all other men to be either the Church, or Members of the Body of Christ. Such are

a Alex. Gagn. de Relig. Mosc. p. 231.
b Sacramus de Relig. Ruthen. cap. 4. p. 88.
c Russ. Com. c. 25. p. 1. 103.
d Test. Rhem. an. mar. p. 321.
e Answ. to the recul. of Inst. c. 6. n. 15. 2. 1.
f Quodlibets, p. 341.
g Test. Rhem. an. mar. p. 322.

The *Russes*, who boast, how themselves with the *Grecians*, are the onely Church of God *a*; themselves onely are the men, who shall be saved *b*; all Christians beside themselves, are no better then *Turks c*.

The *Papists* also, which say, that

The present Church of *Rome* is Gods Church *d*, Gods Catholick Church *e*, the mistical Body of Christ *f*; *Papists*, *Catholicks* and true *Christians* are all one *g*.

Muncer, and the *Anabaptists* termed themselves (clean opposite to the Church of Christ) the Elect of God; and said, that all other men were wicked, and worthy to be slain *h*.

h Sleidan. Hist. lib. 5.

The *Family of Love*, who publish, how themselves onely

are

are the Church, and all other men are Heathen *i*, and Beasts *k*, themselves onely are the Catholick Church of God *l*, the Saints of God, and his acceptable people *m*, and that such as are no *Familists*, they have no living God *n*, and shall perish *o*.

The *Puritans* finally say,

If God have any Church, or people in the land, no doubt, the title *Puritan* is given them *p*. Notable words: either God hath no Church in *England*, or *Puritans* are the Church.

The *Mar-Prelate* is not afraid to utter this speech,

They, against whom I deal (namely the Ecclesiastical Officers; as Bishops, and their favourers, and partakers) have so provoked the anger of the Lord, and prayers of his Church, as stand long they cannot *q*; others, of the said Bishops, and the like, write thus, They bid battel to Christ and his Church, and it must bid defiance to them till they yield *r*.

i Allens Conf.
k Display H. 6. b.
l Vitels letter. Display D. 5.
m H.N. Instru. ar. 8. Sect. 35. ar. 1. Sect. 35. ar. 7. Sect. 36.
n Fidel. Decl. c. 1. Sect. 11.
o H. N. Evang. c. 4. Sect. 7.
p Dial. concer. the strife, p. 10.
q Protest p. 16.
r 2. Admon.

Proposition III.

The visible Church is a Catholick Church.

The Proof from Gods Word.

The visible Church, properly understood, is but a part of the Catholick; yet forasmuch as it is a Congregation of the faithful, who are for Calling, Governors, and Subjects; noble, and base; rich, and poor; teachers, and learners; for Sex, men and women; for Age, old, and young; for Nation, *Jews* and *Gentiles*; *Græcians*, and *Barbarians*: for Time, and continuance, in all Ages, even from our first Parents: it may rightly be called a Catholick Church.

This is grounded upon Gods Word, where we finde, that excluded is no Calling *a*, no Sex *b*, none Age *c*, no Nation *d*, and that the Church, as it hath been from the Worlds beginning *e*, so shall it continue to the end *f*.

And this is the Confession of the Churches *g*.

a Preach the Gospel to every creature, *Mark* 16. 15. Teach all Nations, Matth. 28. 19. Not many (yet some) wisemen after the flesh; not many (yet some) mighty; or many (yet some) noble are called, 1 *Cor.* 2. 26.

b Whosoever shall call on the Name of the Lord, shall be saved, *Act.* 2. 21. The Gospel is the power of God to salvation to every one that believeth, *Rom.* 1. 16. There is neither Jew nor Græcian; there is neither bond, nor free; there is neither male, nor female: for you are al

all one in Christ Jesus, *Gal.* 3.28. *c* He, that shall believe, and is baptized, shall be saved, *Mar.* 16.16. By him every one that believeth, is justified, *Act.* 13.39. He is the head of the Law to every one that believeth, *Rom.* 10.4. *d* They shall come from the East, and from the West, and from the North, and from the South, and shall sit at table in the Kingdom of God, *Luke* 13. 28. The promise is made unto you, and to your children, and to all that are afar off, *&c. Acts* 2.39. In every Nation, he that feareth God, and worketh righteousness, is accepted with him, *Acts* 10.35. *e Rev.* 13.8. *f Matth.* 28.20. *g* Confess. Helv. 2. c. 17. Bohem. c. 8. Belg. ar. 27. Wittemb. ar. 32.

Errors, and Adversaries unto this Truth.

Unsound be they in Religion therefore, which have and do as it were tye the Church to a certain Countrey; as the *Donatists* a, did to *Africa*; a people, as the *Jews* to themselves *b*, persons, place, calling or time; as do the *Papists*.

To certain Persons, when they say,

The Church is founded upon *Peter*, and his Successors *c*.

All, that will be saved, must of necessity be subject to the Bishop of *Rome* d.

The true Church is united to the obedience of the Pope of *Rome* e.

To a certain place, when they say,

The Church of *Rome* is the Catholick Church *f*.

The Church of *Rome* is the Mother of the Faith *g*.

To a certain Calling, by their *Petrus a Soto*, to Bishops and Prelates *h*.

To a certain Time, as when the said *Papists* affirm, how The time was, when Holiness was only in the Virgin *Mary* i, when Faith rested only in the Virgin *Mary* k, when all the Faith was lost, save only in our Lady *l*.

It is a bold Assertion also, and very presumptuous of *Apostata Hill*, That in *England* all men were *Papists* without exception, from the first Christening thereof, untill the Age of King *Henry* the Eight *m*.

a Aug. lib. 2. cont. Pet. c. 15.
b Clenard. Ep. lib. 2. 190.
c Confes. Petrocenien. c. 29.
d Bonifac. 8. c. Unam, Extrav. De major. & obed.
e Bel. de Eccl. milit. c. 2.
f Test. Rhem. An. 1 Tim. 3. 15.
g Jus Canon. distinct. 22.
h Pet. à Soto, Assert. p. 133.
i Coster. Enchir. Controv.
k Disput. Concil. Basil. Acts and Mon. in K. H. 6. fol. 7. 96.
l Festival. Serm. 4. post Festum Palmarum.
m Hils, quar. 1. reas. p. 5.

Proposition IV.

The Word of God was, and for time is, before the Church.

The

The Proof from Gods Word.

Foraſmuch as the viſible Church of Chriſt is a Congregation of men (either in the eyes of God, or in the judgement of the godly) faithful, it followeth, that the Word of God muſt be afore the Church for time, as likewiſe the authority.

For time; becauſe Gods Word is the Seed, the Faithful the Corn *a*, and the Children *b*; Gods Word is the Rock or Foundation *c*; the Faithful, the Houſe *d*.

For Authority alſo the Word is before the Church; becauſe the voice of the Church is the voice of man, who hath erred, and may erre from the Truth: but the voice of the Word is Gods voice *e*, who cannot deceive, nor be deceived.

Of this judgment be the Churches Reformed *f*.

a Luk. 8. 11, 12.
b 1 Pet. 1. 23.
c Mat 16. 18. Eph. 1. 20.
d Eph. 2. 21.
e 2 Tim. 3. 16. 2 Pet. 1. 21.
f Conf. Helv. 1. ar. 14. & 2. c. 13, 17. Boh. c. 1. 8. Gal. ar. 7. Belg. ar. 3, 7. Saxon. ar. 1. 11. Suev. ar. 1.

The Adverſaries unto this Truth.

This maketh to the ſtrengthening of us againſt thoſe Popiſh Aſſertions of *Viguerius* a, and ſuch like, *viz.* that the Church was before the Word, for time, and is above the Word; for Authority.

a Viguer. Inſt. ad Chr. Theo. 10. Sect. 3. v. 10. fol. 83. a.

Propoſition V.

The marks and tokens of the viſible Church, are the due and true adminiſtration of the Word and Sacraments.

The Proof from Gods Word.

There is the viſible Church of Chriſt, where the Word of God ſincerely is preached, and the Sacraments inſtituted by our Saviour are duly adminiſtred.

Hence it is, that our Lord and Saviour calleth them his Mother and his Brethren, which hear the Word of God, and do it *a*; and ſaith, He that is of God, heareth Gods Word *b*; alſo, my

a Luke 8. 21.
b Joh. 8. 47.

My Sheep hear my voice *c*: and, How ſhall they hear without a Preacher; ſaith S. *Paul d*?

Likewiſe the Apoſtle S. *John*,

He, that knoweth God, heareth us, he, that is not of God, heareth us not *e*. Again, They are of the world, therefore ſpeak they of the world, and the world heareth them *f*.

And touching the Sacraments; Firſt of Baptiſm.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy-Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you *g*.

We have been baptized into Jeſus Chriſt *h*. Ye are waſhed, ye are Sanctified *i*.

By one Spirit we are all baptized into one body *k*.

Next, of the Lords Supper.

The Lord Jeſus, the ſame night, in which he was betrayed, took Bread, and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body, which is broken for you; this do in remembrance of me.

After the ſame maner alſo he took the Cup, when he had ſupped, ſaying, This is the New Teſtament in my Blood; this do, as oft as ye drink it, in remembrance of me *l*.

The Chriſtians in all Reformed Churches acknowledg theſe things *m*.

Some (and they alſo many of them very Godly men) add *Eccleſiaſtical Diſcipline* for a Note of the *Viſible Church*. But becauſe the ſaid *Diſcipline* in part is included in the Marks here mentioned; both we, and, in effect, all other well-ordered Churches overpaſs it in this place, as no Token ſimply of the *Viſible Church*.

Neither tie we the *Church* ſo ſtrictly to the *Signs articulate*, that we think all thoſe to be without the *Church*, and no *Chriſtians*, which neither do hear the Word ordinarily, and publickly read, and preached, nor participate in the *Sacraments*, if ſo be they would; and yet can neither hear the one, nor receive the other: as it falleth out ſometimes, eſpecially in the times of Blindneſs, and Perſecution.

c Joh. 10.27.
d Rom. 10.14.
e 1 Joh. 4.6.
f Ibid. 5.
g Mat. 28 19, 20.
h Rom. 6.3.
i 1 Cor. 6.11.
k 1 Cor. 12. 13.
l 1 Cor. 11. 23, 24, 25. Luk. 22.19.
m Confeſ. Helv. 1. art. 14, and 2. cap. 17. Bohem. cap. 8. Gal. art. 27, 28. Saxon. art. 11. Wittemb. art. 12. Suev. art. 32.

The Errors and Adversaries unto this Truth.

We renounce therefore, as altogether unsound, and *Anti-Christian*, the Opinions

1. Of the *Papists*, who both deny the pure Preaching of Gods Word, and the Administration of the Sacraments among *Protestants*, to be the Marks of Christ his visible Church *a*; and affirm the Tokens hereof to be *Antiquity*, *Unity*, *Universality*, *Succession*, &c. as doth *Stapleton* b, *Bristow* c, *Bozius* d, *Hill* e, and *Alabaster* f.

2. Of the *Brownists*, who make Discipline (and that too of their own devising) such an essential Argument of the Visible Church, as they think, where that is not, the Magistrates there be Tyrants; the Ministers, false Prophets; no Church of God is; *Anti-Christianity* doth reign *g*.

3. Of the same *Brownists*, and *Barrowists*, who neither allow frequenting of Sermons, and ministring of the Sacraments, nor have any Sacraments administred among themselves *h*.

4. Of the *Family of Love*, which have in utter contempt and derision both the Preachers, and the Sacraments, scornfully terming the Preachers, *Scripture-learned-men* i, *Ceremonial*, and *Letter-Doctors* k; and the Water at Baptism, *Elementish-Water* l.

Neither do we approve them, who for the Visible and External, put down Invisible, and Spiritual Tokens of the Visible Church; as Faith in Christ Jesus, and Love towards the Saints: which thing *J. K.* doth *m*.

a Petrus a Soto Assert. Doctr. Eccl.
b In his Fortress.
c In his Motives.
d De Signis visib. Eccl.
e In his Quarton.
f In his Motives.
g R. H. in Psal. 122. Bar. disco. p. 86. Ans. to M. Cartw. Letter, p. 13.
h Allison, Confut. of Green, & Bar. p. 113, 116.
i H. N. Evang. cap. 33. sect. 11.
k Fam. Letter to the Bishop of Roch.
l H. N. Evang. c. 19. sect. 56.
m In his Confut. of Pop. l. 4. b.

Proposition VI.

The Visible Church may, and from time to time hath erred, both in Doctrine, and Conversation.

The Proof from Gods Word.

Had not this been most true, it had never been avouched both by

by our Saviour *Christ*, and Saint *Paul*.

Our Saviour saith unto his Disciples concerning Doctrine, Take heed *a*, *&c.* Believe it not *b*.

Beware of the leaven of the *Pharisees*, and of the leaven of *Herod* *c*; even of the Doctrine of the *Pharisees*, and *Sadduces* *d*.

Many shall be deceived *e*, yea, the very Elect, if it were possible *f*.

Shall he find Faith on the earth *g*?

And concerning Conversation, and Manners, he propheſied, that Iniquity shall be increased, and the love of many shall wax cold *h*.

Saint *Paul* writeth touching Doctrine, that

We know in part *i*.

Anti-Christ sitteth in the Temple of God *k*, *&c.* whose coming is by the working of Satan, with all power, and signs, and lying wonders, and in all deceiveableness, among them that perish; because they received not the love of the Truth, that they might be saved: and therefore God shall send them strong delusion, that they should believe a lie *l*.

Beware of Dogs; beware of evil workers; beware of concision *m*.

And touching Conversation,

Restore, *&c.* lest thou also be tempted *n*.

I do not the good thing, which I would; but the evil, which I would not, that do I: if I do that I would not, it is no more I, that do it, but the sin, that dwelleth in me *o*.

There is a fight even in the best men, and members of Christ *p*.

Besides, that Churches Visible, and glorious have erred, it appeareth evidently by the *Superstition*, *Heresies*, yea, and *Atheism* now reigning at *Jerusalem*, *Alexandria*, and *Antioch*.

This with us the *Churches* in their *Confessions* do acknowledge *q*.

a Mat 24.4.
b Ibid. 23,26.
c Mar. 8.15.
d Mat.16.12.
e Mat.24.11.
f Ibid. 24.
g Luk.18.8.
h Mat.24.12.
i 1 Cor.13. 12.
k 2 Thess.2.4.
l Ibid. 9,10, 11.
m Phil. 3.2.
n Gal. 6.1.
o Rom. 7.19, 20.
p Ibid. 23.
q Confes. Helv. 2. Sax. ar. 11. Wittemb. ar. 32. Suev. ar. 15.

Errors, and Adversaries unto this Truth:

The Premises will not be granted for true, neither by the *Papists*, which maintain, that in Faith, and Doctrine, the Church,

meaning thereby the Visible Church *a*, whose Rector is the *Pope* of *Rome* b, never erred *c*, never hath erred *d*, and never can erre; nor yet by these, which say, the Church cannot erre for Manners: such were the *Donatists*, and are the *Anabaptists*, with the *Family of Love* f.

a Test. Rhem. An. 2 Thes. 2. 4.
b Ibid. An. 1 Tim. 3. 13.
c Ib. An. Eph. 5. 24.
d Ib. An. mar. p 264. Gab. Biel, l. 4. Dist. 6. quæst 2.
e Ibid. An. 1 Tim. 3 3. Catech. Trid. in expos. Symb. Apost. Coster. Enchirid. controvers. cap. 3 de Summo Pont. p. 36.
f See of this Art. Prop. 1.

Propositition VII.

The Church of Rome *most shamefully hath erred in Life, Ceremonies, and matters of Faith.*

The Proof.

Justly is the Church of *Rome* condemned of us, and all Churches Reformed; because she hath erred, and still very badly every way doth offend.

1. In Life. For,

" At *Rome* the Harlot hath a better life,
" Then she that is a *Romans* Wife *a*.

O Roma, *a* Roma *quantum mutata vetusta es?*
Nunc caput es scelerum, quæ caput orbis eras.

a W. Thomas Hist. of *Italy*.

If ye spell *Roma* backward (saith *John Bale* b) ye shall finde it to be *Amor*: *Love* in this *Prodigious* kind. For it is a preposterous *Amor*, *Love out of kind*. Hence the *Pasquill Poets*;

b Acts of the Eng. Votaries,

Roma *quid est? Quod te docuit præposterus ordo.*
Quid docuit? Fungas versa elementa, scies.
Roma, Amor *est? qualis? Præposterus. Unde hoc?*
Roma *Mares. Noli dicere plura; scio.*

Again,

Roma, *vale; vidi, satis est vidisse. Revertar,*
Cum Leno, aut Meretrix, Scurra, Cynædus ero.

2. In Ceremonies, which are in number infinite. *Gerson* writeth, how divers men have run into Desperation; others have killed themselves, finding that they were not able to keep and perform the Ceremonies of the *Romish Church* c.

a Book, Præf.
c Confes. Aug. Art. 4.

For *Use* also they are vain and impious; as their leading up and down of an Ass on *Palm-Sunday*, their battering of Hell, their

their burial of the Croſs, *&c.* yea, and damnable, becauſe Romiſh Ceremonies are held both neceſſarily to be obſerved, as well as the Laws of God *d*, and alſo to merit Heaven. For ſins venial (ſay the *Rhemiſts*) be taken away by Sacred Ceremonies *e*.

3. In Doctrine. For proof hereof, ſee the *Popiſh* Errors in every *Article* almoſt, if not *Propoſition* of this Book.

Again, look we unto the head of the *Anti-Chriſtian Synagogue*, and we ſhall find, that of them

Some have been *Conjurers*, *Sorcerers*, and *Inchanters*; as were *Pope Martin* the Second, *Sylveſter* the Second, and Third, *Benedict* the Eighth, *Sergius* the Fourth, *John* the Nineteenth, Twentieth, and one and Twentieth, *Gregory* the Sixth, and Seventh, and ſuch were all the *Popes* (even eighteen for number) from *Sylveſter* the Second, unto *Gregory* the Seventh *f*.

Some, *Hereticks*. For *Siricius*, *Calixtus*, *Leo* the Ninth, and *Paſchalis* condemned the Marriage of Prieſts; *Liberius* was an *Arrian*; *Marcellinus* an *Idolater*, *Honorius* a *Monothelite* *g*.

John the two and twentieth held many Errors, whereof *W. Occham* wrote a Book *h*, one whereof was, that the Souls of the Wicked ſhould not be puniſhed till the day of Judgment *i*.

Pope *John* the Twenty third denied the Souls Immortality *k*. And ſome Wordly, Prophane, and Devliſh *Atheiſts*, For *Sixtus* the Fourth builded a *Male-Stews* *l*.

Paul the Third received a Monthly penſion for 45000 Whores at *Rome* *m*.

Leo the Tenth made a Fable of the Goſpel of Chriſt *n*.

Hence it proceeded; that

Rome hath been called *Babylon*, both by St. *Auguſtine* *o*, and *Hierom* *p*, and by Pope *Pius* the Fifth was ſaid *magis Gentilizare, quam Chriſtianizare*: rather to *Gentilize*, or to be a City of Heathens, then of Chriſtians *q*.

St. *Bernard* ſaith, how the *Romans*, in his time, were hateful unto Heaven, and Earth, yea, and hurtful unto both, wicked againſt God, raſh againſt holy things, and ſeditious among themſelves *r*.

Genebrard (himſelf an Anti-Chriſtian Romaniſt) writeth that fifty *Popes* ſucceſſively, and within the ſpace of 150 years, depar-

d Eckius, Enchir. de Hum. Conſt. axiom 2.

e Teſt. Rhem. An. marg. 258.

f Cyp. Valeram, in his Treatiſe of the Pope, &c. out Card. Benno.

g Cath. Apol. 2. part. p. 35. Teſt. Rhem. An. Luk. 22. 31.

h Biblioth. Simleri.

i Gerſon. Ser. 1. Paſch.

k B. Jewel, Def. fol. 641.

l Act. & Mon.

m D. Spark, againſt Id. Albine, p. 399.

n Simeon contra Hamilt, p. 104.

o De Civit. Dei, lib. 18.

p Præf. lib. de Sp. Sancto.

q Chr. Frank. Præf. ad Paradox.

r De Conſid. ad Eugenium.

departed from the vertue of their *Elders*, and ſhewed themſelves *Abjurers of Chriſtianity*, and *Apoſtates*, rather then *Catholick Biſhops* ſ.

ſ Chron. l. 4. p. 817.

The *Pope* was proclaimed *Anti-Chriſt* at *Rhemes* by the *Councel* there, under *Hugh Capet* t.

t Arnolph. in Conc. Rhem. inter opera Bernardi.

Errors, and Adverſaries unto this Truth.

What the *Papiſts* are then, it appeareth, whoſe Doctrine (as hath been ſhewn) is, that the Church of *Rome* neither hath, nor can err.

Erraverunt aliæ Eccleſiæ (ſaith *Didacus Stella*) other Churches, as *Antioch*, *Alexandria*, *Conſtantinople*, &c. have erred: *ſed nunquam Eccleſia Romana*, but the Church of *Rome* never yet erred u.

u Stella in Lucæ 9. fol 430.

Id conſtanter negamus (ſaith *Coſterus* the *Jeſuit*) we conſtantly deny, that *Chriſt* his *Vicars*, and *Peters Succeſſors*, the *Biſhops* of *Rome*, have either taught *Hereſies*, or can propound *Errors* x.

x Enchirid. Controverſ. c. 3. de Summo Pontif. p. 136.

God preſerveth the Truth of Chriſtian Religion in the Apoſtolick See of *Rome* y, and it is not poſſible, that the Church (meaning the Church of *Rome*) can err, or hath erred at any time, in any point; ſay the *Rhemiſts* z.

y Teſt. Rhem. An. Mat. 23. 2.

z Ibid. An. marg. p. 264.

ARTICLE XX.

Of the Authority of the Church.

1 The Church hath power to decree Rites, or Ceremonies, 2 and Authority in Controverſies of Faith. And yet it is not lawful for the Church, 3 to ordain anything, that is contrary to Gods Word, 4 neither may it ſo expound one place of Scripture, 5 that it be repugnant to another. Wherefore, although 6 the Church be a Witneſs, and a Keeper of Holy Writ:

Writ: yet, as it ought not to decree any thing againſt the ſame; ſo 7 beſides the ſame ought it not to enforce any thing to be believed for neceſſity of ſalvation.

The Propoſitions.

1. The *Church* hath power to decree Rites or Ceremonies.
2. The *Church* may not ordain what Rites or Ceremonies ſhe will.
3. The *Church* hath Authority to judge and determine in Controverſies of Faith.
4. The *Church* hath power to interpret and expound the Word of God.
5. The *Analogy* of Faith muſt be reſpected in the Expoſition of the *Scripture*.
6. The *Church* is the Witneſs, and Keeper of Gods written Word.
7. The *Church* may not enforce any thing to be believed, as neceſſary unto ſalvation, that is either contrary, or beſides the Word of God.

Propoſition I.

The Church hath power to decree Rites, or Ceremonies.

The Proof from the Word of God.

THe *Churches* Authority to decree Rites or Ceremonies, is warranted in the Word of God; firſt by the example of the Apoſtles, who did ordain Rites and Ceremonies: among other things, that

In the Church men ſhould not be covered *a*.

Women ſhould keep ſilence *b*, and be covered *c*.

A known tongue, underſtood of the common Auditory, ſhould be uſed *d*, with other things *e*.

Next, by the general, and binding Commandment of God himſelf; who, at all times, will have every thing in the *Church* to be done unto edifying *f*, honeſty, and by order *g*; as being not the Author of Confuſion, but of Peace *h*.

a 1 Cor. 11. 4, 7, 14, &c.
b 1 Cor. 14. 34.
c 1 Cor. 11. 5.
d 1 Cor. 1. 14.
e 1 Cor. 12. 2, 3, 4.
f 1 Cor. 14. 26.
g Ibid. 40.
h Ibid. 33.

All

Confeſſ. All Proteſtant Churches confeſs the ſame *i*.

i Helv. art. 13, & 2. cap. 22, 23, 24. Baſil. art. 10. Bohem. cap. 15, 17. Gal. art. 32. Belg art. 32. Auguſt art. 4, 57, 15. Saxon. art. 20. Suev. cap. 8, 14. Wittemb. cap. 27, 31.

Errors, and Adverſaries unto this Truth.

This power being given by the Supream Authority unto the *Church*, they do greatly offend, which do condemn either generally all, or particularly ſome *Rites* and *Ceremonies*, orderly, and lawfully eſtabliſhed. Of the former ſort are

1. The *Family of Love*, who ſay of themſelves, how they are a free people *a*, in bondage unto no creature, nor to any created thing *b*, they have no ſeverall diſſenting, or variable *Religions*, or *Ceremonies* c.

2. The *Brownists* d, who teach, that every *Chriſtian* is to joyn himſelf unto that people, among whom the *Lords worſhip* is free, and not bound, or withholden with any Jurisdiction of this world.

3. The *Puritans* e, whereof ſome would have all matters of *Ceremonies* to be left in *Chriſtian* liberty unto every man.

Others would have both *Temples* to be left without *Service*, *Sermons* and *Sacraments*, and *Princes* to be ſcared with the fear of Uproars, and Seditions; and all becauſe they would be freed from the obedience unto *Ceremonies*, not impious of themſelves, impoſed by the *Church*: the *Father* of theſe men was *Illyricus*, of whom *Melanchthon* writeth *f*.

Of the later kinde be

1. The *Family of Love* again, who utterly diſlike our *Churches*, or *Temples*, alſo our *Liturgies*, and *Forms* of ſerving our God, and finally our deſigned times of meeting together for the worſhip of God.

Our *Churches* they blaſphemouſly term *Common Houſes*; and ſo we term *Brothel-Houſes*, or the *Stews* g.

Our *Liturgies*, and manner of ſerving of God, they call fooliſhneſs of taking on Services *h*, falſe, and ſeducing Gods ſervices *i*, of no man to be ordained *k*, nor to be obeyed, or uſed, when they are eſtabliſhed *l*; with theſe join the *Brownists*, who

a H. N. Spir. land, c. 31. ſect. 6.
b Ibid. c. 40. ſect. 1.
c Ibid. c 39. ſect. 7.
d R. H. on Pſal. 122.
e Such an one was that *Scottiſh* Miniſter, Which ſaid unto the head of K. *James*, how he would hold Conformity with His Majeſties Ordinances for matters of Doctrine; but for matters of Ceremonie, they were to be left in Chriſtian liberty unto every man. This Dr. Barlow reporteth in the Sum of the Conference, p. 21.
f Epiſt. ad Pium Lect. p. 455.
g H. N. Spir. land, c. 5. l. 5.
h Ibid.
i H. N. Exhor. c. 15. ſect. 2, 3.
k Ib, cap, 16, ſect. 14,
l Ibid. ſect. 3.

who do write, that to have *Liturgies*, and *forms* of *Common Prayer*, is to have another *Gospel*, and another *Testament* m.

Our *Sabbath*, they contemn, yea they condemn; for they say, *There ought to be no Sabbath-day* n. Our *Sabbatarians* go not so far, yet come they near unto these *Familists*, when they divulge, that

The *Church* hath no authority, ordinarily, and perpetually to sanctifie any day, but the seventh day, which the Lord himself hath sanctified o.

The *Church* cannot take away this liberty of working six daies in the week p, These Assertions are against all Holy-daies lawfully established. *Barrow* yet goeth further then do these men, for he saith, how the observing of Times, as it is in our Church, is an Error Fundamental q.

They also be alike culpable, who, approving some Rites, and Ceremonies, do yet ty the *Church*, or people of God, to the observation of the Ceremonies, either *Mosaical*, as many have done, and do r; or of the *Romish Church*, as do the *Papists* s, and the *half-Papists*, the *Family of Love* t.

Finally, they are out of the way, which think, that either one man, as the *Pope*; or any certain Calling of men, as the *Clergy*; hath power to decree, and appoint Rites, or Ceremonies, though of themselves good, unto the whole *Church* of God, dispersed over the *Universal* world.

m Barrows Refut. p. 244.
n Displ. H. 8. b.
o D. B. Doctr. of the Sabb. 1. book, p. 31.
p T. C. 1. Replic. p. 120.
q Barr. Ref. p. 36.
r See Art. 7. Prop. 3.
s Conc. Trid. Sess. 7. Can. 13.
t H. N. Evang. c. 31. Sect. 2.

Proposition II.

The Church *may not ordain what Rites, and Ceremonies she will.*

The Proof from Gods Word.

As it is a clear Truth, that the *Church* may ordain Ceremonies: so true it is also, that the *Church* hath no power to appoint what Rites, or Ceremonies she will. For she must decree none: which be,

Either, for their own nature, *impious*, like the Ordinances, Manners, and Idols of our forefathers a: teachers of vanity b, and of lies c.

a Walk ye not in the Ordinances of your Fathers; neither observe their manners, nor defile your selves with their Idols; *Ezek.* 20. 18.
b *Jer.* 10. 8.
c Hab. 3. 18.

Or for use, *superstitious*: like the *Brazen Serpent*, which King *Hezekiah* brake in pieces *d*.

Or for their weight, *over-heavy*, and *grievous* to be born; like the *Jewish Constitutions* e,

Or for their *worthlness*, in the eyes of the Ordainers, either of equal price, or of more account then the very Ordinances of God: so as, for the performance of them, the Lawes of God must be left undone; such were many of the *Pharisaical* Rites and Traditions *f*.

Or against the *Liberty of Christians*, and to the entangling of them again with the yoke of servile bondage *g*.

Or last of all, any way contrary to the Commandments, Word, and Will of God *h*.

But the Rites, Ceremonies, and Constitutions of the *Church* they must make altogether, and tend both to the nourishing, and encrease of Love, Friendship, and Quietness among *Christians*, and also to the retaining of Gods people in the Holy service, worship, and fear of God, according to the rule of the *Apostle* afore-mentioned, *Let all things be done honestly, and by order i*.

All *Churches Reformed* consent hereunto *k*.

d 2 King. 18. 4.

e Ye lade men with burdens grievous to be born, *Luk.* 11. 46. Why tempt ye God, to lay a yoke on the Disciples necks, which neither our fathers, nor we were able to bear? *Acts* 15. 10. Why as though ye lived in the world, are ye burdened with Traditions? *Col.* 2. 20.

f Ye lay the Commandment of God apart, and observe the Traditions of men, as the washing of Pots, and of Cups, and many other such like things ye do, *Mark* 7. 8. Ye reject the Commandments of God, that ye may observe your own Traditions, *&c.* making the Word of God of none authority by your Traditions, which you have ordained, *Ibid* 9, 13. *g* Stand in the liberty, wherewith *Christ* hath made us free, and be not intangled again with the yoke of bondage, *Gal.* 5. 1. *h* Every plant, which my Father hath not planted, shall be rooted up, *Mat.* 15. 13. *i* 1 Cor. 14. 40. *k* Confes. Helv. 2. cap. 5. Gal. art. 33. Belg. art. 33. August. art. 7, 15. Sax. art. 20. Wittemb. art. 35. Suev. cap. 14.

Errors and Adversaries unto these Truths.

The Premises being, as they are, most true, most false then is it, which the *Papists* do publish, *viz.* that

a Conc. Trid. Sess. 5. Can. 2. *b* Test. Rhem. An. marg. 336.

The *Church* hath power to change the *Sacraments* ordained even by *Christ* himself *a*.

Whatsoever the *Apostles*, and *Rulers* of the Church command, is to be kept, and obeyed *b*.

The

The authority of the *Church* is greater then of the Sacred Scripture *c*.

c Confes. Patrocenien. cap. 15.

Propoſition III.

The Church *hath authority to judge, and to determine in Controverſies of Faith.*

The Proof from Gods Word.

Authority is given to the *Church*, and to every Member of ſound judgment in the ſame, to judge in Controverſies of Faith, and ſo in their places, to embrace the Truth, and to avoid, and reprove *Anti-Chriſtianity*, and Errors; and this is not the private Opinion of *our Church*, but both the ſtraight Commandment of God himſelf particularly unto all Teachers *a*, and Hearers *b*, of Gods Word, and generally unto the *whole Church* c: and alſo the Judgment of our godly Brethren in foreign Countries *d*.

a Caſt away prophane, and old Wives Fables; 1 *Tim.* 4. 7. O *Timothy*, keep that which is committed unto thee, 1 *Tim.* 6. 20. A Biſhop muſt, *&c.* hold faſt the faithful word according to Doctrine, that he alſo may be able to exhort with wholeſom Doctrine, and reprove them, that ſay againſt it, *&c.* Tit. 1. 9, *&c.* *b* Hear not the words of the Prophets, that prophecie unto you, and teach you vanities: they ſpeak the Viſion of their own heart, and not of the mouth of the Lord, *Jer.* 23. 16. Beware of falſe Prophets, *Matth.* 7. 15. Beware of dogs, beware of evil workers, *Phil.* 3. 2. The Sheep know the Shepherds voice, and they will not follow a ſtranger; but they flie from him: for they know not the voice of ſtrangers, *Joh.* 10. 4, 5. Be not carried about with divers, and ſtrange Doctrines, *Heb.* 13. 9. *c* Beware, leſt you be alſo pluck'd away with the terror of the wicked, and fall from your own ſtedfaſtneſs, 2 *Pet.* 3. 17. If there come any unto you, and bring not this Doctrine, receive him not to houſe; neither bid him, God ſpeed: for there ſhall ariſe falſe *Chriſts*, and falſe Prophets, *Matth.* 24. 23, 24. I ſpeak unto them which have underſtanding, judge ye what I ſay, 1 *Cor.* 10. 15. Try all things, and keep that which is good, 1 *Theſſ.* 5. 21. *d* Confeſſ. Wittemb. art. 32. Suevic. art. 15.

The Errors, and Adverſaries unto this Truth.

Unſound therefore in judgment are the *Papiſts*. For firſt they maintain,

That the *Pope* of *Rome* hath the power to judge all men, and matters, but may be judged of no man *a*, to decree (without controlment) againſt the *Epiſtles* of St. *Paul* b; to diſpenſe even

a Diſt. 40. c. Si Papa. *b* Carol Ruinus.

against the *New Teſtament* c; and to give the ſenſe and meaning of the Holy Scripture: to which ſenſe, or interpretation of his, all and every man, without contradiction, muſt yield and obey *d*.

Next they publiſh, and hold, That the power to judge of Religion, and points of Doctrine is either in *Biſhops* only, as ſome of them do think *e*; or in their *Clergy* onely, as others deem *f*; and in the *Church* of *Rome* onely, as all of them ſuppoſe *g*.

c Panorm. Extrav. de Divortiis.

d Hervæus, de poteſtate Papæ.

e The Myſteries of Religion are committed to the truſt of Biſhops; *Plebi tantum ſciendum eſt, quod ad mores formandos, & vitam pertinet*, the common people are only to know that which pertaineth unto Manners, and good behaviour, ſaith Frier *Laurence a Villavincence, De forman. concion. l. 1. cap. 10. Nec gratia, nec interior aliqua virtus requirenda eſt in membris, vel miniſtris in Eccleſia, præter publicam profeſſionem fidei.* It is ſufficient for the Members and Miniſters of the Church, to make open profeſſion of the Faith: more is not required of them, neither Grace, (to judge of Doctrine) nor any other inward vertue, ſaith *Petrus à Soto, Aſſert. Cath. de Eccl.* The common, and faithful people may in a generality refuſe, and forſake all new Doctrine, diſſenting from that, which they have learned, and embraced. *Non autem, ut doctrinam in particulari, ex cauſis, & fundamentis ſuis examinent, ſic proprio judicio diſcutiant quid verum, quid falſum ſit.* But they have none authority to examine any Doctrine in particular from the very cauſes, and grounds, and thereby ſearch out what is true, what falſe; *ſ quod proprium eſt Eccleſiarum magiſtrorum*: this they muſt leave to the Maſters of the Churches, to whom properly it belongeth; ſaith *Stapleton, Antid. Evang. in Mat. 7.*

g *Sacræ Scripturæ ſenſus nativus & indubitatus ab Eccleſia Catholica eſt petendus* (ſaith the aforementioned *Petrus a Soto.*) The native, and true ſenſe of the Sacred Scripture, is to be fetcht from the Catholick Church (of *Rome*) *Aſſert. Cath. de Eccl.* The whole Church throughout the World knoweth, that the Holy Church of *Rome* hath power to judge of all matters, *neque cuiquam licebit de ejus judicio judicare*, neither is it lawful for any man to give any ſentence of her judgment; *Gelaſius 9. q. Cuncta.*

Propoſition IV.

The Church *hath power to interpret, and expound the Word of God.*

The Proof from Gods Word.

To interpret the Word of God is a peculiar bleſſing, given by God onely to the *Church*, and company of the Faithful, though not to all, and every of them. For,

No man knoweth the Son, but the Father, neither knoweth

eth any man the Father, but the Son, and he, to whom the Son will reveal him *a*.

a Mat 11.27.

It is given to you, to know the ſecrets of Heaven, (*ſaith our Saviour unto his Diſciples*) but to them it is not given *b*.

b Mar. 13.11.

The manifeſtation of the Spirit is given to every man to profit withall. For to one is given, by the Spirit, the word of Wiſedom, *&c.* and to another, Prophecy *c*.

c 1 Cor. 12. 7, 8, 9, 10.

If any thing be revealed to another, that ſitteth by, let the firſt hold his peace; *ſaith* St. *Paul unto the Church at* Corinth *d*.

d 1 Cor. 14. 30.

Ye have an ointment from him, that is Holy, and ye have known all things, *&c.* ye need not, that any man teach you; *ſaith the Apoſtle* John *e*.

e 1 Joh. 2. 20, 21, 27.

Hereunto ſubcribe the *Churches* in *Helvetia* f, *Wittemberg* g, *Bohemia* h.

f Conf. Helv. 2. cap. 2.

g Confeſ. Wittemb. cap. 30.

h Confeſ. Bohem. cap. 1.

Errors, and Adverſaries unto this Truth.

Many, & ſundry are the Adverſaries unto this Truth; whereof Some think, that, to expound the word of God, is ſo eaſie a matter, as any Student, endued with a good Natural Wit, by diligence, and induſtry of his own, may do the ſame.

Some teach, how to interpret the *Scriptures*, is too hard a thing for any mortal man to attain unto: ſo did *Johannes de Waſſalia* a, and do many *Anabaptiſts*.

a Æneas Syl.

Some, though they acknowledge, that divers have the gift to open the ſenſe of Gods Word; yet that ſome, ſay they, are not the known *Preachers*, and *Writers* in the *Reformed*, and *Chriſtian* Aſſemblies, whom the *Family of Love*, in ſcorn, do term the *Scripture-Learned*. For ſaith the ſaid *Family*, *It is meer lies, and untruth*, &c. *whatſoever the Scripture-learned, through their knowledge out of the Scriptures, inſtitute, preach, and teach* b. *They preach the letter*, &c. *but not the word of the living God* c. But themſelves onely have that gift, neither every one of the *Family*; but the *illuminate Elders*. For to them it is given to know the Truth *d*, and they are the *Elders* of the *Godly-underſtanding*, and of the *manly-wiſedom*; the *Primates* e, or *Principals in the Light* f.

b H.N. Evang. c. 33. ſect. 11, 12, 13.

c Idem 1. Exhoh. cap. 16. ſect. 18.

d Idem in his Prov. cap. 21. ſect. 2.

e Spir. land, cap. 7. ſect. 10.

f 1 Exhor. cap. 14. ſect. 1.

Some do suppose, that to interpret the *Holy Scriptures*, is not so much a special gift of God upon some chosen persons, as an ordinary power annexed to the State, and Calling of *Popes*, *Bishops*, and *Clergy-men* g.

g See the *Proposition* next immediately aforegoeing.

Others be so far from giving the people of God, not being of the *Clergie*, power to *expound*, as they will not suffer them to *read*, nor so much as to *have* the *Scriptures* by them in a Vulgar Tongue, except it be their own most corrupt, and barbarous *Translation*, which but of late years neither, and that in part too, is granted by the *Papists*; but in place thereof they thrust upon the *Laity* their most idolatrous, and blasphemous *Festivals*, *Legends*, *Rosaries*, *Horaries*, and *Psalteries*, of our *Lady*, as falsly they called her.

Proposition V.

The Analogy of Faith must be respected in the Exposition of the Scripture.

The Proof from Gods Word.

Forasmuch as no Prophecy is of any *private interpretation* a, & whatsoever Interpretation man giveth, if it agree not to the Analogy of Faith, which St. *Paul* gave in commandement to be observed b, is *private interpretation*; special heed is to be had that one place of *Scripture* be so expounded, as it agree with another; and all to the proportion of Faith.

a 2 Pet. 1. 20.
b Rom. 12. 6.

The *Churches Reformed* approve this Assertion by their *Subscriptions* c.

c Confes. Helv. 1. art 2. & 2. c. 2. Gal. ar. 7. Sax. art. 1. Wit. cap. 30, 31, 33. Suev. art. 1.

Errors, and Adversaries unto this Truth.

Of another Judgment are many. For

Some do think, the *Scripture* may be expounded in what sense and to what purpose men list; as the *Pharisees* a, the *Severians* b, and *Papists*: among whom there be, which from this Opinion do term the most *Holy Word*, and *Scriptures* of God most reproachfully, *A Shipmans Hose*, *a Leaden Rule*, *a Nose of Wax* c.

a Iren. lib. 4. cap. 2, 5.
b Euf. Eccl. Hist. lib. 4. cap. 29.
c Pighius, Controver. 3. de Eccl. & Hierar. l. 3. c. 3. Lindan. Præf. Cens. Colon.

Some

Some do miſlike all *Interpretations*, and written *Commentaries* upon the *Scriptures*, as unneceſſary, and vain; ſuch were *Servetus*, *Valdeſius*, *Coranus*, with others of late years *d*, and are the *Libertines*, *Schwenkfeldians* e, and *Family of Love* f.

Some depend wholly upon *Viſions*, and *Revelations*; as did the *Enthuſiaſts* g, *Nicholas Storch*, *Thomas Monetarius*, the *Anabaptiſts* h, and our late *Engliſh* Reformer, *Hacket* i.

Some diſlike of the *Literal*, and preſer the *Allegorical* ſenſe of the *Scriptures*; and thereby deviſe what them liſt, moſt monſtrouſly, from the *Word of God*; as did th: *Origeniſts*, and do the *Libertines* k, and *Family of Love*: hence teaching one the other, that the *Spiritual Underſtanding* is the *Word of God*, and that to embrace the *literal ſenſe*, is to commit *Idolatry* l.

Some of every place of *Scripture* will have an *Expoſition* both *Analogical*, *Allegorical*, *Hiſtorical*, and *Moral*; as the curious *Thomiſts*, and *Monks*.

Some are addicted to an *Interpretation*, which they call *Myſtical*, and *Prophetical*; as *Bocardus*, *Morelius*, and others.

Some are of minde, that the *Goſpel*, or *Evangelical Word* cannot be committed to Letters, and Writing, ſaith *Lindanus* m.

Some do think (as afore alſo hath been ſhewed) how that is the odd, and onely true ſenſe of the *Scriptures*, which is made, and given by the *Church* n, and *Pope* of *Rome* o.

Some do maintain, that as the *Church* in time doth alter; ſo the *Interpretation* of the *Scripture* alſo therewithall doth vary: whereby that, which in the *Apoſtles* time was a Truth, in theſe daies ſhall be a Falſhood. In which Error was Cardinal *Cuſanus* p.

d Beza, Epiſt. 59.
e Ibid.
f H.N. 1. Ex. hort. cap. 16. ſect 4.
g Theod. Hæret. Fab. lib. 3.
h D. Maior, in Dom 8. poſt Trinit. Homil. fol. 440.
i Arthing. Sr. duct. p. 17.
k Calv. contra Anabap.
l Allens Conf.
m Lib. 1. cap. 2
n Hæretici Scripturarum cognitionem, & intelligentiam extra Eccleſiam ponunt: nos autem (*Papiſte*) volumus Eccleſiæ *Romanæ* eſſe annexam, nec ab ea ſeparari patimur. *Stapl. Antid. Evang. in Joan.* 19. 21. p. 418. Sicut *Chriſto Judæi*: ſic nos Eccleſiæ *(Romanæ)* ſimpliciter credere debemus; *ſaith* Stapleton, *Antid. in Luc.* 10. 16. When the authority of the *Church* leaveth the Holy *Scriptures*, then are they of no more account, then *Æſops Fables*: Wolf. Herman. *o* Si *Papam*, qui *Chriſti* Vicarius eſt, ac ejus omnimodam poteſtatem habet in terris, conſulerent, non errarent Hæretici; *ſaith* Stella *in Lucæ* 9. *fol.* 499. *p Cuſan. ad Bohemos*, Epiſt. 2.

Prop.

Proposition II.

The Church *is the Witnesse, and Keeper of Gods written Word.*

The Proof from Gods Word.

Though the *Church* hath authority to hear, and determine in Controversiess of Faith: yet hath the *Church* power neither to judge the Word of God, nor to judge otherwise then Gods Word doth judge. For it is said to the *Church*, and People of God,

I beseech you, Brethren, mark them diligently, which cause Divisions, and Offences, contrary to the Doctrine, which you have learned, and avoid them *a*.

Hear him *b*. To him give all the Prophets witness *c*.

Search the Scriptures *d*. Whosoever transgresseth, and abideth not in the Doctrine of *Christ*, hath not God *e*.

Ye are, *&c.* built upon the foundation of the Apostles, and *Prophets* f.

And of the Holy Scriptures:

Thy Word is the Truth *g*. They have *Moses*, and the *Prophets*, let them hear them, *h* saith our *Savior Christ*.

We have also a sure Word of *Prophecy*, saith Saint *Peter* i.

And Saint *Paul*, The whole *Scripture* is profitable to teach, *&c* k.

If any man teach otherwise, and consenteth not to the Wholesome Words of our Lord *Jesus Christ*, he is puft up, and knoweth nothing, *&c* l.

And so with us do other *Churches* conceive both of the *Scriptures*, and *Church* m; yet all of us do grant, that the *Church*, as a faithfull Witness, may, yea, of necessity, must, testifie to the World, what hath been the Doctrine of Gods people

a Rom. 16. 17.
b Matth. 17. 5.
c Act. 10. 43.
d Joh. 5. 39.
e 2 Joh. 9.
f Eph. 2. 20.
g Joh. 17. 17.
h Luk. 16. 29.
i 2 Pet. 1. 19.
k 2 Tim. 3. 16, 17.
l 1 Tim. 6. 3, 4.
m Conf. Helv. 2. cap. 1. Bohem. cap. 1. Gal. art. 5. Belg. art. 7. Wittemb. art. 30, 31, 32. Sax. art. 21.

ple from time to time, and, as a trusty Recorder, is to keep, and make known what the word of God, which it hath received, is: which truly hath been performed afore the Word was written by the *Patriarchs*, and after the same was committed to writing, before *Christ* his Incarnation, by the *Jews*, in *Christ* his life-time *n*, in the *Primitive Church* o, from the *Apostles* time, by the godly *Christians* throughout the world.

n Luke 4. 17.
o Acts 13. 27. Acts 15. 21. 2 Cor. 3. 15. 2 Cor. 8. 18.

Errors, and Adversaries unto this Truth.

Be it far therefore from us to think, which the *Papists* do not stick to write, and say; namely, that

The *Church* is to judge the *Scriptures*, and not the *Scriptures* the *Church* a.

a Jo. Maria Verractas. Pighius *in* Controv. de Eccl.

The *Scripture* is not of the Essence of the *Church*; because without it a *Church* may be, though not very well. So said Cardinal *Cusan* b.

b Card. Cusan. Ep. 2. ad Boh.

The *Scripture*, because (in their opinion) it is unperfect, cannot; obscure, may not; ambiguous, ought not to be the Judge. So *Lindan* c, *Latomus* d, *Petrus à Soto*, e *Pighius* f, *Costerus* g, &c.

c Lind. l. 1. c. 1. d Contra Bucer. e De S. Scrip. f Eccl. Hierar.

He is an *Heretick* that cleaveth to the *Scriptures*. So said *Jacobus Hochstratus*.

Again, the carefull keeping of the Holy *Scriptures* by Gods people from age to age, and time to time, declareth; First, how the *Mother-Church* of *Rome* is not the only Keeper of the Holy Writ: and next, that cursedly they do offend, which either as greatly esteem the *Ethicks* of *Aristotle*, as the *Commandments* of *God*; the *Odes* of *Pindar*, as the *Psalms* of *David* h; the Works and Books of Men, as the Writings of God; which the *Councel of Trent* doth *i*: or before, and above the *Scripture* prefer unwritten Traditions. Hence *Petrus a Soto*.

g Enchir de S. Scrip. c. 1.

Tradition, (saith he) *is both more antient, and more effectual than the Holy Scripture* k. And *Lindan*; *The Scriptures would be of no validity, neither had continued till this day, but for Traditions* l.

h Aug. Polit. i Sess. 4.

k Conf. Cath. de Eccles.
l Lind. l. 1 c. 4, 5.

Propoſition VII.

The Church may not enforce any thing to be believed, as neceſſary unto ſalvation, that is either contrary, or beſides the Word of God.

The Proof from the Word of God.

Ye ſhall put nothing unto the Word, which I command you, neither ſhall ye take ought therefrom *a*.

a Deut. 4. 2.

Put nothing to his words; leſt he reprove thee, and thou be found a lyar *b*.

b Prov. 30. 6.

Though it be but a mans Covenant, when it is confirmed, (yet) no man doth abrogate it, or addeth any thing thereto *c*.

c Gal. 3. 15.

If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book. And, if any man ſhall diminiſh of the words of the Book of this Prophecy, God ſhall take away his part out of the Book of life, and out of the Holy City, and from thoſe things which are written in this Book *d*.

d Rev. 22. 18, 19.

And ſo witneſs with us the *Churches Reformed* *e*.

e Conf. Helv. 1. ar. 4. & 2. cap. 2. Braſil. art. 10. Bohem. cap. 1. Gal. ar. 5. Belg. ar. 7. Saxon. ar. 1. Wittemb. c. 30. 33. Suevic. art. 1.

Whatſoever alſo is grounded upon Gods written Word, though not by our common and vulgar terms to be read therein, we do reverendly embrace, which maketh us for *Doctrine* to embrace the *Conſubſtantiality* of our *Saviour* with the *Father* and the *Holy Ghoſt*; which the *Arrians* would not: a *Trinity* of Perſons in the *Godhead*; which the *Sabillians* would never do: the *Juſtification by Faith only*; which the *Papiſts* will not: the *Baptiſm* of *Infants*, and young children, which the *Anabaptiſts* dare not: and for *Diſcipline*, not to refuſe, of *Church Officers*, the names; *Arch-Biſhops*, *Patriarchs*, *Primates*, *Metropolitans*, *Suffragans*, *Parſons*, *Vicars*, &c. of *Eccleſiaſtical Cenſures*, the terms; *Suſpenſion*, *Excommunication*: of *Ceremonies*, none at all, which tend either unto Order, Comelyneſs, or Edification.

But from the heart we abhor in matters both of *Doctrine* and *Diſcipline*, whatſoever either agreeth not with the *Canon* of the *Scripture*, or is not grounded thereupon. *The*

The Errors, and Adversaries unto this Truth.

Hence deteſt we both all the old *Hereticks*, and their Fancies, with the *new Prophets* of *Baſilides*, the *Manifeſtation* of *Marcion*, the *Myſteries* of the *Manichees*; the *Jobelæa* of the *Scythians*, the *Symbonia* of the *Achonticks*, *the Cabala* of the *Jews*, the *Alcoran* of the *Turks*, and alſo all new *Hereticks* and *Schiſmaticks*, with all their curſed Opinions; as firſt the *Anabaptiſts*, and namely the *Libertines*, the *David-Georgians*, and *Family of Love*, and all the co-deified Elders thereof; as *Henry Nicholas*, *Eliad*, *Fidelitas*, *Chriſtopher Vitel*, *Theophilus* the *Exile*, and the reſt.

Next the *Papiſts*, whereof

Some have commanded, that all the *Popes Decrees* ſhould be taken, as confirmed by the mouth of God himſelf; ſo did *Pope Agatho* the *Firſt* a.

a Gratian. Diſt. 16. Sic.

Some write (as *Buſgradus*) that, if the *Pope* believe there is no life to come (as ſome *Popes* have done) we muſt believe it as an *Article* of our *Faith*.

Some ſay, if the *Pope* carry innumerable Souls with him unto Hell, yet he may not be judged: ſo did the *Pope* Boniface *the Eighth* b.

b Decr. lib. 3. tit. 2. Crantz. lib. 8. c. 36.

Some, as *Bellermine* conclude, that it is a point of *Faith* to hold, that the *Biſhop* of *Rome* hath ſucceeded *Peter* in the univerſal regiment of the *Church* c.

c Bellarm. de Pontif. Rom. l. 2. c. 12.

Others, as the *Jeſuites* perſwade their *Catholicks*, that the *King* of *Spain*, and their *Catholick Faith* are ſo linked together, as it is become a point of neceſſity in the *Catholick Faith*, to put all *Europe* into the hands of the ſaid King, otherwiſe the *Catholick Religion* will be utterly extinguiſhed, and periſh *d*.

d Spar. Diſcov. of the Engliſh Jeſ. d. 7.

Others of them have publiſhed a *new Goſpel*, called *Evangelium æternum, & Spiritus Sancti*; which they ſay doth ſo far excel the *Goſpel* of *Chriſt*, as the Kernel ſurpaſſeth the Shell, the Sun the Moon, and Light Darkneſs. The Author whereof was one *Cyrillus* a *Carmelite*.

And laſtly the *Puritans*, and all the Speculations of *Brown*,

ARTICLE XXI.

Of the authority of General Counsels,

General Counsels 1 *may not be gathered together without the commandment, and will of Princes. And* 2 *when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit, and Word of God) they may* err, *and* 3 *sometimes have erred, even in things pertaining unto God: wherefore* 4 *things ordained by them, as necessary unto salvation, have neither strength nor authority, unless it may be declared, that they be taken out of Holy Scriptures.*

The Propositions.

1. *General Counsels* may not be gathered together, but by the commandment and will of Princes.
2. *General Counsels* may err.
3. *General Counsels* have erred, even in things pertaining unto God.
4. The things ordained by *General Counsels* are so far to be embraced and believed, as they are consonant to Gods Holy Word.

Proposition I.

General Counsels *may not be gathered together but by the commandment and will of Princes.*

The

The Proof from Gods Word.

GReat is the power and authority of Kings and Princes, by the Word of God. For, as the defence of Religion is committed unto them: ſo muſt they ſee that all men do their Duties. That theſe things the better may be performed, they are, as juſt occaſion is offered, not as men, under the power of others, to ſummon; but as Supreme Governours, within their own Territories and Dominions, to command all ſorts of men to meet together: and that either to the implanting of the Truth where it is not; or to the ſuppreſſion of Sin, Errors, Idolatry and Superſtition, where, or in whomſoever it doth a-riſe, or is rooted. Such *Counſels* were holden, both in the time of the *Moſaical* Government, by the commandment of the moſt godly Kings, *David* a, *Solomon* b, *Aſa* c, *Ezechiah* d, and *Joſiah* e: and, ſince the *Goſpel* hath been received into Kingdoms and Common-weals, by *Chriſtian* Princes, Kings and Emperors, who gathered *Counſels* both *General*; as the *Nicene* was by *Conſtantine the Great* f, the *Counſel* of *Conſtantinople* by *Theodoſius the Elder* g, the *Counſel* of *Epheſus* by *Theodoſius the Younger* h, the *Counſel* of *Chalcedon* by *Marcian* i: and *National*, and *Provincial*; ſo the *Counſel* at *Franckford*, *Rhemes*, *Turon*, *Arelate*, and *Moguntia*, by the will and commandment of *Charles the Great* k; at *Matiſon* by *Gunthranus* l, at *Paris* and *Orleance*, by the direction and appointment of *Childelert* m, were kept, and holden.

And never yet hath there been a *Counſel*, either *General* or *National*, or whatſoever I only except the *Counſels* held by the *Apoſtles*, and *Apoſtolical* men in a troubleſome State, and time of the Church, there being then no *Chriſtian* Princes, and Emperors to countenance the Truth neither begun or ended to the glory of God, but it hath been, I ſay not *called* only, but *confirmed* alſo by ſome godly Emperor, King or Queen. This in effect is granted by all *Reformed Churches* n.

a 1 Chr. 13. 1, 2.
b 1 Kings 8 1.
c 2 Chr. 15. 9.
d 2 Chr. 29. 4.
e 2 Chr. 34. 29.
f Ruff. l. 10 c. 1 Euſeb. de vita Conſt. l. 3 c. 9.
g Theod. l. 5. c. 6.
h Evag. l. 1. c. 2.
i Leo, Ep. 43. 53. Aventin. Carranza, Summa Conc. Curion, lib. 3.
k Turon. l. 8. c. 10.
l Magdeburg. Eccleſ. Hiſt. Cen. 6. cap. 9.
m Conf. Helv. 1. art. 26, & 2. c. 30. Bohem. cap. 16. Belg. art. 36. Saxon. art. 23. Wittemb. cap. 35. Suevian, in Perorat.

Errors, and Adversaries unto this Truth.

This Assertion hath been oppunged, and that diversly both by the *Papists* and *Puritans*. For the *Papists*, they say,

Emperors and *Kings*, be the *Pope* his Summoners, but, of themselves, are no absolute and powerful Commanders, and callers of *Counsels* a.

There ought no *Counsel* to be kept, without the determinate consent of the *Bishop* of *Rome* b.

No *Counsel* ever yet had firm and lawfull authority, which was not confirmed by the *Bishop* of *Rome* c.

The *Popes* of *Rome* (and not *Christian Princes*) have the authority and power of making *Laws Ecclesiastical*, and of calling *Counsels* d.

And the *Puritans* do think, that private persons without the leave or privity of *Princes*, may summon Assemblies about Church Causes at their pleasures, and consult about the publick Affairs of the Church. Of this mind was *Beza* e, and be the *Disciplinaries* both of *South* f, and *North Britain* g.

Others (Adversaries to both *Puritans* and *Papists*) are of mind, that were the *Pope* a good man, (as he is nothing less) he might; and, he being wicked, other *good Bishops* (though subject unto *Kings* and *Emperors*) may summon *Counsels* at their discretion. An Error of *Selneccerus* h.

The *Muscovites* have a fancy, that since the seventh *General Counsel*, that was, neither *Prince* nor *Pope*, nor any other men else have power to call a *General Counsel* i.

a Hard. Confut. par. 5. c. 6. sect. 3.
b Harding.
c Duræus, contra Whitak. l. 2
Cardil. in def. Concil. Triden. Disp. 1.
d Test. Rhem. An. Matth. 16.
e Perplacet autem mihi quod de conventu absque ulla Principum, aut civitatum authoritate, privatim instituendo, scribis. Beza Epist. 68. pag. 292.
f Witness their Classical Assemblies, at Commencements, Fairs, &c. See Discipline grounds.
g The approbation, or disallowance of a General Assembly hath been, and should be a matter and cause Spiritual, and alwaies cognosced and judged by the Church, as Judges competent within this Realm; say certain Scottish Ministers in their Letter unto the Lords of the Kings Privy Council in Scotland, which Letter is printed in the said Lords Declaration, &c. published anno 1606. and printed by Robert Barker. h Analect. pag. 35. i Surius, Comment. anno 1501. pag. 30.

Prc

Proposition II.

General Counsels may err.

The Proof from Gods Word.

General Counsels, consisting,

First of men, who may err, nothing more easily (for all the imaginations of mans heart are only evil continually *a*, even from his youth *b*, but God only is true) and all men are *c*, yea, and every man is a lyar *d*.

a Gen. 6. 5.
b Gen. 8. 21.
c Psal. 116. 11.
d Rom. 3 4.

Next, of men differing in Years, Riches, Learning, Judgement, Calling, and Authority: whereby distractions of Opinions often do arise.

Thirdly, of many men, whereof the wicked be for number commonly the major part, and the better in outward countenance of the World.

Lastly, of men, not all, nor alwaies either grounded with Gods Holy Spirit and Word; or gathered together in the Name of *Christ*.

None of sound Judgement in Religion do doubt but they may err.

If *Paphnutius* had been absent at *Nice*, that *Counsel* had erred *e*.

e Sozom. lib. 1. c. 33.

If *Hierome* had been away at *Chalcedon*, that *Counsel* had erred *f*.

f B. Jewel, Def. fol. 58.

At any time (if some be believed) be the *Pope* of *Rome* not present at such meetings, either *per se*, or *per Legatum*, by himself, or his *Legate*, no *Counsel* but must err *g*.

g Roffensis contra Lutherum.

Therefore *Counsels* may err.

That which one *Counsel* doth establish, another will disanul. They will not (we must think) revoke that, which is well decreed. Therefore *Counsels* may err *h*.

h Test. Rhem. An. Job. 16. 12.

The Adversaries unto this Truth.

Therefore err do the *Papists*, which say, that the Holy Spirit is director to all *Counsels*, and

That *Counsels* cannot err.

Pro-

Proposition III.

General Counsels *have erred, even in things pertaining unto God.*

The Proof from Gods Word.

Counsels both *general* and *particular* have erred, and that in matters of Faith *a*.

a Conf. Wittemb. cap. 33.

For in the Holy Scriptures we finde, that it was ordained, if any man did confess that *Jesus* was the *Christ*, he should be *excommunicate* b: which could not be, but by a *Counsel*.

b Joh. 9. 22. and 12 42.

A *Counsel* was gathered to suppress *Christ* and his Doctrine *c*.

c Joh. 11. 47.

A *Counsel* consulted how they might take *Jesus* by subtilty, and kill him *d*.

d Mat. 26. 3, 4.

A *Counsel* sought for false Witnesses to put him to death *e*.

e Mar. 14. 53, 55.

By a *Counsel* *Jesus* was bound, led away, and delivered unto *Pilate* f.

f Mar. 15. 1.

A *Counsel* judged our *Saviour Christ* to be both a *Deceiver* g, and a *Blasphemer* h.

g Mat. 27. 63. h Luk. 22. 71.

A *Counsel* corrupted the Souldiers, and willed them to tell a Lye *i*.

i Mat. 28. 12, 13.

A *Counsel* withstood *Peter* and *John*; and commanded them, that in no wise they should speak, or teach in the Name of *Jesus* k.

Act. 4, 5, 6, 18.

A *Counsel* both caused the *Apostles* to be beaten, and commanded them also, that they should not preach in the Name of *Jesus* l.

l Acts 5. 40.

In antient Writers of credit, we may read, (how contrary to Gods Word,) by *Counsels* *Arrianism* hath been confirmed, as by the *Counsel* at *Ariminum* m.

m D. Hieron. in vita Damas. & Papæ. n. 33. 4. Decr. 1

By *Counsels* the Traditions, and Books of foolish men, have been made of equal authority with the Word of God; as by the *Counsel* of *Trent* n.

o Breviarium Rom. ex Decr. S. S. Concil. Trid. Restitut. & Edit. à Pio 5.

By *Counsels* hath been established both the *Adoration* of *Images*; as by the *Second Counsel* of *Nice*: and the *Invocation* of Creatures; as by the *Tridentine Counsel* o.

By *Counsels* the authority of *Princes* hath been empaired, and the

the *Pope*, and *Clergie*, advanced above all *earthly Princes*; as by the *Counsel* of *Lateran* p.

p Concil. Later. c. 5. apud Innocent.

The consideration of the Premises, and the like, moved St. *Hilary* to call the *Synod* of *Mediolane*, *The Synagogue of the Malignant* q: and

q Hilar. Epist. ad Const. Imper.

St. *Augustine* to write unto *Maximinus*: "Neither ought "I to object against thee the *Synod* of *Nice*; nor thou against "me the *Synod* of *Arminum* r: and

r D. August. contra Maxim. lib. 3.

Nazianzene openly to pronounce, that "He never saw any "good end of a *Counsel* s; and

s Nazianz. ad Procop. Epist. 42.

The *French* Kings *Embassador* to say unto the *Chapter* of *Trent*, that "Scarcely any good at all, or very little, came by "*Counsels* unto the State of *Christendom* t: and

t Orat. Synod. Legat. Regis Fran. Anno 1562.

Cornelius, Bishop of *Bitonto*, to break out into these words in the face of the *Counsel* at *Trent*; "I would, that with one "consent we had not altogether declined from *Religion* unto "*Superstition*; from Faith unto Infidelity; from *Christ* unto "*Anti Christ*; from God unto *Epicurus* u.

u Bp. Jewels Def. par. 1 fol. 29.

Adversaries unto this Truth.

This notwithstanding, the *Papists* do continue in an Opinion, that *Counsels* cannot err x.

x Test. Rhem. An. Joh. 16. 13.

Proposition IV.

The things ordained by General Counsels *are so far to be embraced, and believed, as they are consonant to Gods Holy Word.*

The Proof from Gods Word.

General Counsels we simply condemn not: yet do we not ground our Faith upon any *Counsel*; but only upon the written Word of God.

Therefore in *General Counsels*, whatsoever is agreeable unto the written Word of God, we do reverendly embrace; but whatsoever is contrary unto, or besides the Will of God

revealed in the Holy Scriptures, we do carefully avoid.

And so we are commanded to do even by God himself.

Whatsoever I command you, take heed you do it: thou
a Deut. 12 32. shalt put nothing thereto, nor take ought therefrom *a*.

Walk ye not in the Ordinances of your Fathers; neither observe their manners, *&c.* I am the Lord your God: walk
b Ezek. 20 18, 19. in my Statutes, and keep my Judgements, and do them *b*.

Though that we, or an Angel from Heaven, preach unto you otherwise than that which we have preached unto you; let him be accursed. As we said before, so say I now again, If any man preach unto you otherwise than that ye have received, let
c Gal. 1. 8. 9. him be accursed *c*.

d Conf. Helv. 2. c. 18. Bohem c. 1. Gal. art. 5. Belg. art. 7. Wittem. c. 33. And so think the *Churches Reformed* with us *d*.

The Adversaries unto this Truth.

Contrary hereunto are the Opinions of the *Papists*. For of them,

Some do think that the *Decrees* of *Counsels* do bind all Nations; as *Pope Hormisda* decreed they should.

Some, as *Pope Gregory* the *Great* supposed, that some *Coun-*
a Greg. 1. lib. 1. Epist. 24 & l. 2 Epist. 49. *sels*, and namely the *Counsel* of *Nice*, of *Constantinople*, *Ephesus*, and *Chalcedon* a; some, as *Campian* b thought, that all
b Campian. Rat 4. *Counsels* were of equal authority with the *Word of God*. Others,
c Calv. Epist. Bulling. 231. as the *Guisian Faction* in *France*, be resolved in matters of Religion to follow the footsteps of their Ancestors, though Gods Word, and a thousand *Counsels* decree to the contrary *c*.

ARTICLE XXII.

Of Purgatory.

The Romish *Doctrine concerning* 1 Purgatory, 2 Pardons, *worshipping, and adoration as well* 3 *as Images as* 4 *of*

of Reliques: and 5 alſo of Invocation of Saints, *is a fond thing, vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the Word of God.*

The Propoſitions.

The *Romiſh* Doctrine, concerning
1. *Purgatory*,
2. *Pardons*,
3. Worſhipping, and adoration of *Images*,
4. *Reliques*.
5. *Invocation of Saints*; is a fond thing, and not warranted by the Holy Scripture, nor conſonant, but contrary unto the ſame.

Propoſition I.

The Romiſh *Doctrine concerning* Purgatory *is fond, and not warranted by the Holy Scripture, nor conſonant, but contrary unto the ſame.*

The Proof from Gods Word.

IT is granted as well by the *Romiſh*, or falſe, as by the *true Church*, that none unclean thing can enter into the Kingdom of God. And becauſe all men either have been, or be ſtill unclean; therefore they muſt be purged from ſin.

But in the manner of purging them, who are unpure, they do greatly differ. For, the *true Church*, looking into the Word of God, doth finde that we are Sanctified, or made clean in divers reſpects, diverſly; as by Baptiſm *a*, by the Word preached *b*, by the Blood of Chriſt *c*, and by the Spirit of God *d*, and that in this life, and not in the other World.

a Chriſt loved the Church, & gave himſelf for it; that he might ſanctifie it, and cleanſe it by the waſhing of water through the Word; *Eph.* 5. 25, 26. *b* Now ye are clean through the Word that I have ſpoken unto you, *Joh.* 15. 3. *c.* The Blood of Jeſus Chriſt his Son cleanſeth us from all ſin; 1 *Joh.* 17. *d.* Ye are waſhed, ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God; 1 *Cor.* 6. 11.

For in the Sacred Scripture there is mention but only of two Waies, one leading unto destruction; the other bringing unto life: of two sorts of men, whereof some believe, and they are saved; some believe not, and they are damned *f*: and of two States, one blessed, where *Lazarus* is, the other cursed, where *Dives* doth abide *g*. A third Way, or Sort, or State cannot be found in the Word of God.

e Mat. 7. 13, 14
f Mat 16. 16. Joh. 3. 18.
g Luk. 16.

And therefore the *Purgatory* in another World hath alwaies been both denied by the *Greek Churches* h, and neither is, nor will be acknowledged by any of Gods *Reformed Churches* in this World; as their *Confessions* do testifie *i*.

b Alphons. De Hæres. lib. 8. De indulgentiis. Polydor. De Inventor. lib. 8. c. 1.
i Confes. Helv. 2 cap. 26. Gal. art. 24 Saxon. art. 11 August. art. 11. Wittemb cap. 25.

The Adversaries unto this Truth.

Erroneous therefore, and not warrantable by Gods Word concerning *Purgatory* is the Doctrine both of the *Old Hereticks*, the *Montanists*, who thought there was a purging of Souls after this life *a*; and of the *new*, and *renewed Hereticks*, the *Papists*. For

a Tertul. De Corona militis; & De Anima, in fine.

They think it to be unsound Doctrine, and not sufferable in any Book, for *Christians* to deliver, that it is unpossible for godly and faithfull men or women to be punished after they be dead. Therefore *Deleatur*, say they, *Blot out such Doctrine* b.

b Puniri pios post mortem. impossibile: deleatur: *Index Expurg.* p. 26.

They teach by their *Catechisms*, that to doubt whether there is a *Purgatory* or no, is a breach of the *first Commandment* c.

c Vaux Catech. chap. 3.

Thus do they pray for the Souls of the Faithfull (as they fancy) boyling in the Torments of *Purgatory*.

Avete, omnes Animæ fideles, quarum corpora hic, & ubique conquiescunt in pulvere: Dominus Jesus Christus, *qui vos, & nos redemit suo pretiosissimo sanguine, dignetur vos a pœnis liberare*, &c.

That is,

All hail, all faithfull Souls, whose Bodies do here, and every where rest in the dust: The Lord Jesus Christ, *who hath redeemed both you and us with his most precious Blood, vouchsafe to deliver you from pains*, &c. *d*.

d Horæ B Virg. Mariæ secundum usum Sarum.

They have ratified the Doctrine of purged Souls after this life in the *Counsel* of *Trent* e.

e Conc. Trid. Decr. de Purg. Sess. 25, & Sess 6 Can. 30.

It

It is further to be noted, how the ſame *Papiſts*, ſliding back from the Truth of God, have fallen into many noyſome, and divers Opinions in the matter of *Purgatory*: agreeing among themſelves,

Neither about the Place where *Purgatory* ſhould be; ſome placing the ſame in the bottom of the Sea *f*, ſome near unto the Mount *Hecla* in *Ireland*, ſome upon the Mount *Ætna* in *Sicily* *g*, others in the Centre of the Earth *h*, others in Hell: whereof they make four rooms; the firſt of the damned; the ſecond of Infants dying unbaptized; the third *Purgatory*; the fourth *Limbus Patrum*, whereinto *Chriſt* deſcended *i*, and others in a mind toſſed and troubled betwixt hope and fear *k*.

f Eckius in Enchirid.
g Bernard. de Buſtis, Roſar. par. 3. c. 2.
h Spec. Pereg. Quæſt. Dec. 1. c. 3. q. 5.
i Poſit on. Trg. de Purgat.
k Lorich. inſtit. Cathol. de 12. Fidei articulis.

Neither about the Tormentors there. Who are thought of ſome to be Holy Angels *l*, of others, to be very Devils *m*.

l Albertus, & Roſſenſis.
m S. Th. More.

Neither about the Torments. For ſome dream how they are tormented there with Fire only, as Sir *Thomas Moor*; ſome with Water and Fire, as *Roſſenſis*; and ſome neither with Fire nor Water, but with troubleſome affections of Hope and Fear, as *Lorichius* *n*.

n Inſtit. Catholi. ut ſupra.

Neither about the Cauſes of *Purgatory* Torments: becauſe that ſome do think, that only venial ſins *o*, others, that venial and mortal ſins too *p*, (for which in this life men have done no penance) are there purged.

o Greg. Dial. l. 4. cap. 39. Spec. Pereg. Quæſt. Dec. 1. c. 3. q. 4.
p Eckius, Poſit. 6.

Nor about the time, which they that be tormented, ſhall abide in *Purgatory*. For ſome have given out, how the poor Souls there be continually in torments till the day of Judgement, as *Dionyſius Carthuſianus* q: others, as *Durandus* r, do think they have reſt ſometimes, as upon *Sundaies* and *Holydaies*: others are of mind, that in time they ſhall be ſet free, and at liberty, becauſe their puniſhment is but temporary *ſ*, and others, that at any time they may be delivered, if either their friends will buy out their pains; or the Prieſts will pray, or ſay any *Maſs* for them; or the *Pope* will but ſay the word.

q De 4. Hom. noviſſ.
r De officio mort. l. 7.
ſ Spec. Pereg. Queſt. ut ſupra, Quæſt. 5.

Nor finally about the *ſtate* of Souls in *Purgatory*. For,

Our *Engliſh Papiſts* at *Rhemes*, do think the Souls in *Purgatory* to be in a more happy and bleſſed Condition than any men that live in this World *t*, and yet ſay the ſame *Rhemiſts* 13.

t Teſt. Rhem. An. Apoc. 14.

u Ibid. Anmerg. p. 431.

miſts, that *Purgatory*-fire paſſeth all the pains of this life *u*.

Thomas Aquinas holdeth, how the pains of Hell-fire, and of *Purgatory* are all one, and nothing differ, but that the one is but temporal, and the other not ſo. And others, put in choice either to tarry in *Purgatory* one day, or to endure the miſeries of this World one hundred years, have choſen to ſuffer the troubles of this life an hundred years together, rather than to abide the pains of *Purgatory* but one ſhort Winters day *x*.

x Cap. Quid, in aliud. Diſt. 25.

Therefore in this contrariety of Opinions, ſome of them, the *Papiſts* themſelves cannot deny, muſt be; we ſay, all of them are fond, and contrary to the Word of God.

Beſides, they nouriſh moſt curſed and damnable Errors; as

That all the ſouls of the faithfull, ſeparated from their bodies, are not at reſt.

That all ſins, in their own nature, be not mortal, or deadly, and that ſome deſerve not everlaſting Torments. They are purged in *Purgatory*.

That one ſinfull man may ſave, and ſatisfie the wrath of God for another; and that eaſily by Prayer, ſaying, or doing ſomething for them.

That, if friends in this World do nothing for the poor ſoul in *Purgatory* pains; yet may the ſaid ſouls come at length unto happineſs, by abiding their deſerved Torments untill the laſt hour, or day of Judgement, in *Purgatory*.

Finally, that the *Pope* is God, in that he can at his pleaſure diſcharge guilty ſouls both from the guilt of ſin, and from the puniſhments due for the ſame.

Propoſition III.

The Romiſh *Doctrine concerning* Pardons, *is fond, and not warranted by the Holy Scripture, nor conſonant, but contrary unto the ſame.*

The proof from Gods Word.

Such hath been the exceeding mercy and love of God towards

wards mankind, that as he hath purged us from all guiltineſs of ſin by the blood: ſo hath he pardoned us from the everlaſting puniſhment due for ſin, by the pains of Jeſus Chriſt. For,

There is ſalvation in none other. For among men there is given none other name under heaven, whereby they muſt be ſaved *a*. *a* Act. 4. 12.

Through his Name all, that believe, ſhall receive remiſſion of ſins *b*. *b* Act. 10. 43.

He hath purchaſed the Church by his own blood *c*. *c* Act 20. 28.

With his ſtripes we are healed *d*. *d* Iſa. 53. 5.

He that believeth in him, ſhall neither be condemned *e*, nor aſhamed *f*. *e* Joh. 3. 18. *f* Rom. 10. 11.

Therefore, Come unto me all ye that are weary and laden, and I will eaſe you, *&c.* and ye ſhall find reſt for your ſouls; ſaith our Saviour Chriſt *g*. *g* Mat. 11. 28. 29.

If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe with thine heart, that God raiſed him from the dead, thou ſhalt be ſaved, ſaith St. *Paul* h. *h* Rom. 10. 9.

Errors, and Adverſaries unto this Truth.

This being the Doctrine even of God himſelf *a*, we may evidently perceive, how not only vain, but beſide, not only beſides, but againſt the Word of God, the *Romiſh* Doctrine concerning *Pardons* is: for that doth teach us, *a* Whereof ſee more, Art. 2. Prop. 4 Ar 11. Pr. 1. Ar. 22. Pr. 1.

1. To ſeek ſalvation not at God alone, but at the hands of ſinfull men. For would we have a pardon for the ſins of forty daies? A *Biſhop* may give it: For the ſins of an hundred daies? A *Cardinal* may grant it. For all our ſins committed, or to be committed? From the *Pope* we may have it. Hence be his Pardons, if you reſpect time, for 40. 50. 100. 1000. 50000. *&c.* years of offences, *Homicide*, *Patricide*, *Perjury*, *Sodomitry*, *Treaſon*, and what not, *&c.* *b* Vide Taxam pœnit.

2. That we may be our own Saviour. So did that of *Purgatory*.

3. How the precious blood of Chriſt was ſhed in vain. For cor-

corruptible Gold and Silver, with our own deeds and works may, and will ſave us, if we will.

4. That Repentance is not of neceſſity unto the Salvation of man. For without the ſame a *Popiſh Pardon* may ſave. But without either a *Pardon* from the *Pope*, or ſuch like, or Abſolution of a *Prieſt*, there is no Salvation, by the Doctrine of the Church of *Rome* c.

c See Art. 25. Prop. 6.

A further manifeſtation of the Vanity and Impieties of the *Romiſh Pardons*, from a Book of the *Papiſts*, entituled, *Horæ Beatiſſimæ Virginis* Mariæ *ſecundum uſum* Sarum.

Quicunque, in ſtatu Gratiæ exiſtens, dixerit devote ſeptem Orationes ſequentes cum ſeptem Pater noſter, *& totidem* Ave Maria, *ante imaginem Pietatis, merebitur quinquaginta ſex millia annorum Indulgentiarum,*

Johannes Papa *Duodecimus conceſſit omnibus dicentibus Orationem ſequentem, tranſeundo per Cœmeterium, tot annos Indulgentiarum, quot fuerunt ibi corpora inhumata a conſtitutione ipſius Cœmeterii.*

Oratio pro Defunctis.

Avete, omnes Animæ fideles, quarum corpora hic, & ubiq; requieſcunt in pulvere; Dominus Jeſus Chriſtus, *qui vos, & nos redemit ſuo pretioſiſſimo ſanguine, dignetur vos a pœnis liberare, & inter choros ſuorum ſanctorum Angelorum collocare, ibique noſtri memores ſupplieiter exorare, ut vobis aſſociemur, & vobis cum in cœlis coronemur.*

Innocentius Papa *Secundus conceſſit cuilibet, qui hanc Orationem ſequentem devote dixerit, quatuor millia millia annorum Indulgentiarum.* Ave, vulnus lateris noſtri Salvatoris, *&c.*

Quicunque, devote dixerit iſtam Orationem, habebit tria millia dierum Indulgentiarum criminalium peccatorum, & duo millia millia dierum, venialium, a Domino Johanne Papa *Viceſimo ſecundo conceſſarum, ut in* Antidatorio Animæ *habetur.*

Quicunque Orationem ſequentem devote dixerit, promerebitur undecim millia annorum Indulgentiarum, &c. "*Ave Domina,* "*ſancta* Maria, *Mater Dei, Regina Cœli, Porta Paradiſi, Domi-*"*na mundi, Lux ſempiterna, Imperatrix inferni,* &c. *Ora pro* "*me* Jeſum Chriſtum, *dilectum filium tuum, & libera me ab* "*omnibus malis; ora pro peccatis meis.* Amen. Who-

Whosoever, being in the State of Grace, shall devoutly say the seven Prayers ensuing, with seven *Our Fathers*, and as many *Hail Maries*, after the Image of *Piety*, shall thereby merit fifty six thousand years of *Pardons*.

Pope John the Twelfth hath granted to all persons, which, going through the *Church-yard*, do say the Prayer following, so many years of *Pardons*, as there have been Bodies buried since it was a *Church-yard*.

The Prayer for the Dead.

Hail all faithfull Souls, whose Bodies here, and every where do rest in the Dust. The Lord Jesus *who hath redeemed you, and with his most pretious Blood, vouchsafe to deliver you from pains, and to place you in the company of his Holy Angels; and there, being mindfull of us, meekly to pray, that we may both be joyned unto you, and Crowned with you in the Heavens.*

Pope Innocent the Second hath granted to every one, which devoutly shall say this Prayer following, four thousand years of *Pardons*; *Hail wound of our Saviours side*, &c.

Whosoever devoutly shall say this Prayer, shall have three thousand daies *Pardons* of *Criminal* sins, and twenty thousand days of *Venial* offences granted by the *Lord Pope John* the *Two and twentyeth*; as it is to be read in the *Antidotary of the Soul*.

Whosoever devoutly will say the Prayer following, shall merit (thereby) eleven thousand years of *Pardons*; *Hail Lady Saint* Mary, *Mother of God, Queen of Heaven, the Gate of Paradise, the Lady of the World, the Light Eternal, the Empress of Hell*, &c. *Pray unto thy beloved Son* Jesus Christ *for me, and deliver me from all evils, pray for my sins.*

Proposition III.

The Romish *Doctrine concerning* Images, *is fond, and not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.*

The Proof from Gods Word.

Images are such an abomination to the Lord, as to make

them among all men odious, he describeth the vanity of them by his Prophets, as that they are the Doctrine of vanity, the work of errors *a*, the teachers of lies *b*, silver and gold, the work of mens hands *c*, vanity *d*: they have a mouth, and speak not; eyes, and see not; ears, and hear not *e*; hands, and touch not; feet, and walk not *f*.

2. He giveth strait Commandment, Not to bow down to them, nor worship them *g*; nor to make them *h*, to flie from them *i*, yea, to destroy both the Images themselves *k*, the Idolaters *l*, and the Enticers unto Idolatry *m*.

3. He commendeth greatly, and praiseth such men as have destroyed Images *n*, and not bowed unto Idols *o*.

4. He finally curseth the Images *p*, the Image-makers *q*, and the Image-servers, or worshippers *r*.

Hereunto with us the Protestant Churches every where do subscribe *s*.

a Jer. 10. 15.
b Hab. 2. 18.
c Psal. 135. 15.
d Is. 41. 10, *&c.*
e Psal. 135. 16.
f Psal 115. 17.
g Exod. 20. 5. 1 Cor. 10. 7, 14
h Exod. 20. 5. Deu. 4. 15. *&c.*
i 1 Joh. 5. 21. 1 Cor. 10. 14.
k Deut. 7. 5. 12. 2, 3.
l Deut. 17. 2 3.
m Deut. 13. 5.
n 2 King. 18. 3, 4. 2 Chr. 14. 2, 3.
o Deut. 7. 25. 26. Jer. 51. p. 1 King. 19. 18. Dan. 2.
q Deut. 27. 15. Isa. 44.
r Deut. 27. 26. Psal. 97. 7. Isa. 42. 17.
s Confes. Helv. 2. cap. 3, 4. Basil. ar. 10. 6, 3. Bohem. cap. 3, 16. Gal. ar. 1. August. ar. 6. 21. ar. 12. Wittem. c. 1, 23. Suev. ar. 22.

The Adversaries unto this Truth.

The *Romish Church* most fondly, and contrary to the Word of God, doth allow; and not only allow, but publickly erect; and not only erect, but adore *a*; and not only adore Images, but doth accurse, and more than so, condemn to the fire, yea, to Hell-fire, as Hereticks, such persons as will not worship Images, and the Images too, (which is most abominable.)

Of God himself; even of God the Father, and that in the likeness of an old man with a long white Beard; of the Son, in the similitude of a man hanging on the Cross; of the Holy Ghost, in the shape of a Dove; of the wholy, holy, and incomprehensible Trinity, with three Faces in one Head *b*.

a *Dele Statuas venerari, potius quam statuarios, stolidum est.* Index Expurg. pag. 31.

b *In hoc pierisque Christianis Ethnicus Philosophus Religionis, qui etiam Trinitatis, quae mente vix comprehenditur, figuras oculis corporis aspectabilis (Petri Rami verba in Scholis Physicis) deleantur.* Index Expurg. pag. 149. *Atque haec absurditas Patrem, Filium, Spiritum effigiantium Jacobitis à Nicephoro tribuitur.* G. Cassand. Consul. p. 164.

Also of God his Creatures; as of Angels always with wings, sometimes with a pair of Balance, as St. *Michael*; of men, as of *Moses*,

Moſes (as it were) with Horns; the Apoſtles with round Orbs on their heads like Trenchers; the bleſſed Virgin with friſled Hair, and coſtly Garments.

And of other baſe things; as *Agnus Dei* of Wax; Wafer-cakes of flower, Croſſes of gold, ſilver, ſtone, wood, paper, copper, *&c.* c.

Propoſition IV.

The Romiſh *Doctrine concerning Reliques is fond, and not warranted by the Holy Scriptures, nor conſonant, but contrary unto the ſame.*

The Proof from Gods Word.

Of all the erroneous Opinions among the *Papiſts* (which are infinite) none is more to the illuſion of well-meaning Chriſtians than their Doctrine concerning worſhiping, and adoration of the Reliques of Saints. A Doctrine, which is ſo far from being found, as it is forbidden in the Holy Scripture *a*; and a Doctrine in the purer times, and Writers of the Church, no where to be found; and in all the beſt Churches at this day utterly condemned.

Adverſaries unto this Truth.

Such notwithſtanding is the Satanical boldneſs of the *Anti-Chriſtian* Synagogue of *Rome*, that as they will delude men with the Reliques of Saints, which are not ſuch: ſo likewiſe they teach the people (which is moſt offenſive, and execrable) to give divine Adoration and Honour unto them *a*.

Hence it is, that ſome do pray unto St. *Bennet*, whoſe Reliques they had ſtoln: O *Benedict*, after God our only hope, leave us not Orphans, who art come hither, not through our merits, but for the ſalvationof many Souls *b*.

Others have publiſhed, that the bodies of Saints, and ſpecially the Reliques of the bleſſed Martyrs, are with all ſincerity to be honoured, as the Members of Chriſt, *&c.* If any deny this Concluſion, he is to be thought not a Chriſtian, but an *Eunomian*, and *Vigilantian* c.

c *Non inficiamur hac nos latriæ adoratione Chriſti præclar. crucem colere & venerari. Andrad. Orthodox. Expo. l. 9. p. 284*

a Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerv, *Mat.* 4. 10.

b *Conf. Helv.* 1. *ar.* 11. *&c.* 5. *Baſil. ar.* 10. *Bohem. c.* 17. *Gal. ar.* 24.

a *Prædicatio autem Eccleſiaſtica hoc ſemper tenuit, Sanctorum Reliquias eſſe ex ſtie venerandas: Staplet. Antidot. Evang. in Mat.* 8. 21. p. 30

The Catholick affumeth worſhipping of Saints, Prayer unto them, Feaſts of them, adoration of their Reliques, and Images: the Proteſtant denyeth all. *Hils Quartron.* 14. *Reaſ. p.* 71.

b *Vinc. Lir. l.* 23. *cap.* 155.

c *Rab. l.* 5. *c.* 10. *de Sec. propriet.*

The *Counsel* of *Trent* also hath decreed; that they are to be taken for damned, which affirm, how worship and honour is not to be given unto the *Reliques* of *Saints* d.

Of this prepostorous Devotion, they have appointed a certain and common Service for the Holy Cross, whereon *Christ* was hanged e, they have made a Feast for the Spear and Nails wherewith *Christ* was fastened to the Cross f, they have Canonized for a Saint the Chains which bound St. *Peter* g. To say nothing of the Adoration they gave unto the Hair, Milk, Smock of the Blessed Virgin; unto the Head, Hair, Thomb, Coat of *John Baptist*, unto the Breeches of *Joseph*, the Sword, and Handkerchief of St. *Paul*, the Keys of St. *Peter*; and unto many other things, which of modesty I will not mention, but do over-pass.

d Conc. Trid. Sess. 25. decr. de Invoc. &c.
e Missa de S. Cruce, & Officium de S. Cruce.
f Bee-hive, lib. 4. cap. 3.
g Gratian. Dist. 38. Nul. volat.

Propositon. V.

Invocation of Saints is a fond thing, not warranted by the Holy Scriptures, nor consonant, but contrary unto the same.

The Proof from Gods Word.

The Christian exercise of Prayer is a Duty, which may not be either securely omitted, or vainly abused. And though many things in prayer be necessarily to be observed, yet a special point it is, that in our supplications and prayers, we do call only upon God. For so to do we are both commanded even by God himself *a*; and thereunto also allured by manifold as well promises of large blessings *b*, as by the examples of godly men in all ages, *Patriarchs*, *Abraham* c, *Isaac* d, *Jacob* e; *Prophets*, as *Daniel* f, *Elias* g, *Jeremy* h; *Centurions* i, *Publicans* k; *Apostles*, as *Paul* l, *Peter* m, *&c.* yea, of all the Elect of God in this World *n*.

On the other side, to pray unto any Creature, that is out of this World, besides *Jesus Christ*, there is in the Scripture neither Law to command, nor promise of blessing, nor any example of godly men, or women, to provoke.

Finally,

a Cal upon me in the time of trouble, *Psal.* 50. 15. After this manner pray, Our Father, which art in heaven, *&c.* Mat. 6 6. When ye pray, say, Our Father, which art in Heaven, *Luk.* 11. 2.
b Psal. 50. 15. Mat. 7. 11 Luk 11, 12. 18. 7, 8. Joh. 16. 23, 24.
c Gen. 13. 4.
d Gen 26. 25, *&c.*
e Gen 9. 32.
f Dan. 9. 16, *&c.*
g 1 King. 18. 36, 37, *&c.*
h Jer. 14. 7, *&c.*
i Act. 10 2.
k Luk. 18. 13.
l Act. 16 25. and through his E. istles.
m Act 1 24.
n Luk. 1. 87.

Finally, as all Gods people in the purer, and former times have; ſo in theſe daies the Proteſtant Churches utterly condemn the invocating of, or praying unto Creatures whatſoever *o*.

o Conf. Helv. 1. ar. 1. & 2. c. 5. 23. Baſil. ar. 10. Bohem. c. 2. 17. Gal. ar. 14. 24. Belg. ar. 20. Ang. ar. 21. Wittem. c. 23. Sue. ar. 11. 21.

The Adverſaries unto this Truth.

Therefore the *Romiſh* Doctrine, that *Saints* are to be prayed unto *a*, and their daily praying, as occaſion ſerveth, unto St. *Agatha*, that have ſore Breſts; unto St. *Benedict*, that either be, or fear to be poyſoned; unto St. *Clare*, for them that have ſore Eyes; St. *Damian*, that be ſick, for health; St. *Eraſmus*, for help in the Entrails; St. *Feriol*, for Geeſe; St. *Giles*, for women that would have Children: St. *Habberts*, for Dogs: St. *Job*, for them which have the Pox: St. *Katherine*, for Knowledge: St. *Loys*, for Horſes: St. *Margaret*, for Women in Travail: St. *Nicholas*, for little Children: St. *Otilia*, for the Head-ach: St. *Petronil*, for the Ague: St. *Quintin*, for the Cough: St. *Ruffin*, for Lunacy or Madneſs: St. *Sebaſtian*, for the Plague: St. *Thomas Becket*, for ſinners: St. *Valentine*, for the Falling-Sickneſs: St. *Winefrid*, for Virginity: St. *X.* or *Croſs*, for all things. It is in vain, not warrantable by Gods Word, but altogether repugnant to the Holy Scriptures.

a Teſt. Rhem. pag. 187. Orationem Dominicam fundimus Sanctis. Cenſura Colon. fol. 208.

The Vanity, and Idolatry of the Popiſh Invocation further Demonſtrated from that Book of theirs, Entituled *Horæ Beatiſſimæ Virginis*, &c.

Oremus. Majeſtatem tuam, Domine, ſuppliciter exoramus, ut ſicut Eccleſiæ tuæ beatus Andreas *Apoſtolus tuus exiſtitit prædicat r, & rector: ita apud te ſit pro nobis perpetuus interceſſor, per Dominum noſtrum* Jeſum Chriſtum.

Oremus. Deus, pro cujus Eccleſia glorioſus Martyr, & Pontifex, Thomas *gladiis impiorum occubuit, præſta, quæſumus, ut omnes, qui ejus implorant auxilium piæ petitionis, ejus ſalutarem conſequantur effectum per Dominum noſtrum.*

Verſus. *Ora pro nobis, beata* Katharin. Reſp. *Ut digni efficiamur promiſſionibus* Chriſti.

Verſus. *Ora pro nobis beate Martyr,* Sebaſtian. Reſp. *Ut mereamur peſtem Epidimiæ illæſi tranſire, & promiſſionem* Chriſti *obtinere.*

Virgo Chriſti egregia, pro nobis, Apollonia,
Funde preces ad Dominum, ut tollat omne noxium,
Ne, pro reatu criminum, morbo vexemur dentium.

Let us pray. O Lord, we humbly beſeech thy Majeſty, that as thy bleſſed Apoſtle *Andrew* was a Preacher, and Ruler of thy Church; ſo he may be a perpetual Interceſſor for us, through Jeſus Chriſt our Lord.

Let us pray. O God, for whoſe Churches ſake the glorious Martyr, and Biſhop *Thomas* was ſlain by the ſword of the ungodly; Grant, we beſeech thee, that ſuch as call unto him for help, may obtain a good effect of his Godly prayer, through our Lord.

The verſ. O bleſſed *Katherine*, pray for us. *The Anſw.* That we may be made worthy of the promiſes of Chriſt.

The verſ. O bleſſed Martyr *Sebaſtian*, pray for us. *The Anſw.* That we may deſerve to eſcape the Plague without hurt, and obtain the promiſes of Chriſt.

Chriſt his noble Virgin *Apollonia*, pray unto the Lord to remove whatſoever is hurtfull, leſt, for the guiltyneſs of our ſins, we be vexed with the Tooth-ach.

Whoſoever ſaith this prayer following in the worſhip of God, and St. *Roche* (the very words in the ſaid Book) ſhall not dye of the Peſtilence, by the Grace of God, *&c.*

Oremus. Omnipotens, ſempiterne Deus, qui precibus, & meritis beatiſſimi Rochi, *Confeſſoris tui, quondam peſtem generalem revocaſti, præſta ſupplicibus tuis, & qui pro ſimili peſte revocanda ſub tua confidunt fiducia, ipſius glorioſi Confeſſoris tui precamine, ab ipſa peſte Epidimia, & ab omni perturbatione, per Chriſtum Dominum noſtrum.*

Oratio ad tres Reges. Rex Jaſpar, *Rex* Melchior, *Rex* Balthaſar, *rogo vos per ſingula nomina, rogo vos per ſanctam Trinitatem, rogo vos per Regem Regum, quem vagientem in cunis videre meruiſtis, ut compatiamini tribulationem mearum hodie,*

&

& intercedatis pro me ad Dominum, cujus deſiderio exules facti eſtis.

Crux Chriſti protege me; Crux Chriſti, ſalva me; Crux Chriſti defende me ab omni malo.

Let us pray. O Almighty, and everlaſting God, who by the prayers, and merits of thy moſt bleſſed Confeſſor, *Roche*, didſt revoke a certain general Plague; Grant unto thy ſupplyants, who for the revocation of the like Plague do truſt in thy faithfulneſs, by the prayer of that thy glorious Confeſſor, we may be delivered from the Plague, and from all adverſity, through Chriſt our Lord.

A prayer unto the three Kings. O King *Jaſper*, King *Melchior*, King *Balthaſar*, I beſeech you by every of your Names, I beſeech you by the Holy Trinity, I beſeech you by the King of Kings, whom ye deſerved to ſee even in his ſwadling-Clothes, that you would take pity on my troubles this day, and make interceſſion for me unto the Lord, for whoſe deſire ye made your ſelves Exiles.

O Chriſts Croſs, protect me; O Chriſts Croſs, ſave me; O Chriſts Croſs, defend me from all evil.

ARTICLE XXIII.

Of Miniſtring in the Congregation.

1 *It is not lawfull for any man to take upon him the Office of publick Preaching,* 2 *or Miniſtring the Sacraments in the congregation,* 3 *before he be lawfully called, and ſent to execute the ſame.* 4 *And thoſe we ought to judge lawfully called, and ſent, which be* 5 *choſen, and called to this work* 6 *by men, who have publick authority given unto them in the congregation, to call, and ſend Miniſters into the Lords Vineyard.*

The

The Propositions.

1. None publickly may preach, but such as thereunto are authorized.

2. They must not be silent, who by office are bound to preach.

3. The Sacraments may not be Administred in the Congregation, but by a lawfull Minister.

4. There is a lawfull Ministery in the Church.

5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.

6. Before Ministers are to be ordained, they are to be chosen, and called.

Proposition. I.

None publickly may preach, but such as thereunto are authorized.

The Proof from Gods Word.

THis Truth in the Holy Scripture is evident. For there we finde, how

1. Godly men were both called by God, and commanded to preach, before they would, or durst so do. So was *Samuel* a, *Jeremy* b, *John Baptist* c, *Christ Jesus* himself *d*, who also to preach did send the twelve Apostles *e*, and the seventy Disciples.

2. The wicked, and false Prophets, for preaching afore their time, are blamed *g*.

3. A Commandment is given us to pray the Lord of the Harvest, that he would send forth Labourers into his Harvest *h*.

4. Lastly, we do read, that God hath ordained in the Church

a 1 Sam. 3, 3, 4 &c. 20.
b Jerem. 1, 4, 5.
c Joh. 1. 6.
d Joh. 20. 21.
e Mat. 10. 5.
f Luk. 10. 1.
g Jer. 14. 14, 23, 21, 27, 14, 15, 29, 8, 9.
h Mat. 9. 38.

Church some to be Apostles, some Prophets, some Teachers, some to be Workers of Miracles *i*. And *Christ* being ascended into Heaven, gave some to be Apostles, some Prophets, some Evangelists, and some Pastors, and Teachers *k*.

And all this is acknowledged by the *Reformed Churches* *l*.

i 1 Cor. 12. 28.

k Eph. 4. 11.

l Confes. Helv. 2 c. 18. Bohem. cap. 6. Gal. ar. 31. Belg. ar. 14. Wittemb. ar. 20. Suev. ar. 13.

The Errors, and Adversaries unto this Truth.

And so are we against them,

Which to their power do seek the abolishment of publick Preaching in the *Reformed Churches*; as do first the *Papists*, who phrase the Preachers to be uncircumcised *Philistins* *a*, Sacrilegious Ministers *b*, *Jeroboams* Priests *c*, inordinate, and unordered *Apostates* *d*; and next the *Barrowists*, who say how the said Preachers are sent of God in his anger to deceive the people with lies *e*.

a Ans. to the execut. of Just. cap. 3. p. 44.

b Ib. c. 9. p. 212.

c Ib. c. 5. p. 91.

d Ib. c. 3. p. 41.

e R. A. Confut. of Brow. p. 113.

Who publish how the word is not taught by the Sermons of Ministers, but only by the Revelation of the Spirit; so did *Muncer* the *Anabaptist* *f*, and so doth *H. N.* *g*, and his *Family of Love* *h*.

f Sleidan. com. lib. 5.

g H. N. Evan. c 13. sect. 6. and Spir. land c. 48. sect. 5.

h Letter to the Bp. of Roch.

Who run afore they be sent; as do many both *Anabaptists*, and *Puritans*, as *Penry*, *Greenwood*, *Barrow*, &c. or which hold, how they which are able to Teach, and instruct the people, may, and must so do: and that not privately only, but publickly too, though they be not ordinarily sent, and authorized thereunto; which was the Doctrine of *R. H.* *i*.

i R. H. in Psal. 122.

Who teach, that Lay-men may teach to get Faith *k*; and that every particular Member of the *Church* hath power, yea, and ought to examine the manner of Administring the Sacraments, *&c.* and to call the people to repentance: so teacheth *Barrow* *l*.

k R. A. Conf. of Brownism, p. 113.

l Bar. Disco. p. 36.

Proposition II.

They must not be silent, who by Office are bound to Preach.

The Proof from Gods Word.

As publickly to Preach, before men are sent, is a grievous

fault: ſo not to preach being ſent, *is a great ſin.* Hereunto bear witneſs.

1. Our Saviour *Chriſt*, whoſe words are theſe; Surely I muſt alſo preach the Kingdom of God: for therefore am I ſent *a*.

2. *Peter*, and *John*, who being charged to ſpeak no more in the name of *Jeſus*, ſaid, We cannot but ſpeak that which we have heard and ſeen *b*.

3. St. *Paul*, For he ſaith, Neceſſity is laid upon me, and woe is me, if I preach not the Goſpel *c*.

4. The *Apoſtles* of *Chriſt*. For though they were beaten for ſo doing; yet ceaſed they not to teach, and preach *Jeſus Chriſt* *d*.

5. All the *Churches* of God, which be purged from Superſtition and Errors *e*.

Errors, and Adverſaries unto this Truth.

Then, as in a Glaſs, they may ſee their faults;

Who maintain, how there ought to be no publick preaching at all; as do the *Anabaptiſts* *g*.

Which deprave the Office of preaching; as do the *Libertines*, ſaying, that preaching is none ordinary means to come unto the knowledge of the World *h*: and eſpecially the *Family of Love*, who term the publick Preachers in deriſion, Scripture-learned *i*, Licentious-Scripture-learned *k*, good-thinking-wiſe *l*, Ceremonial, and Letter-Doctors *m*, Teaching-Maſters *n*; and further ſay, It is a great preſumption, that any man, out of the learnedneſs of the Letter, taketh upon him to be a Teacher, or Preacher: again, It becometh not any man to buſie himſelf about Preaching of the Word. So, and more too, the *Family*;

Which take upon them the Office of publick Preaching, without performance of their Duty, either through ignorance, that they cannot; worldly employments, that they may not; negligence, that they will not; or fear of troubles, that they dare not preach the Word of God.

Yet think we not (which our *Sabbatarians* let not to publiſh) that Every

a Luk. 4. 43.

b Act. 4. 19, &c.

c 1 Cor. 9. 16, 17.

d Act. 1. 42.

e Confeſ. Helv. 1. ar. 25, & 2. c. 9. 8. Bohem. cap. 9. Gallic. 25. Aug. ar. 7. Wittemb. 28. 20. Suev. ar. 13

g Bullin. cont. Anabap. c. 12.

h Wilkinſ. againſt the Family of Love, ar. 14. p. 66.

i Theoph. againſt Wilk.

k Pat. of the preſ. Temp.

l H. N. Proph. of the Sp. cap. 2. ſect. 7.

m Fam. letter to the Bp. of Roc.

n H. N. Spir. l. c. 25.

o Idem 1 Exh. c. 16. ſect. 25, 26.

Every Minister necessarily, and under pain of Damnation, is to preach at least once every *Sunday* *i*. And

Unless a Minister preach every *Sunday*, he doth not hallow the *Sabbath*-day in the least measure of that which the Lord requireth of us *k*.

i D.B.Doct. of the Sabbath, 2 Book, p. 174.
k Ibid. p. 277.

Proposition III.

The Sacraments may not be administred in the Congregation, but by a lawfull Minister.

The Proof from Gods Word.

In the Holy Scriptures we read, that the publick Ministers of the Word are to be Administers of the Sacraments. For both our Saviour Christ commanded his Disciples, as to Preach, so to Baptize *a*, and Celebrate the Supper of the Lord *b*: and the Apostles, and other Ministers in the purest times (whom the godly Ministers, and Preachers in these daies do succeed) not only did Preach, but also Baptize *c*, and minister the Lords Supper *d*.

And hereunto do the Churches of God subscribe *e*.

In saying, that none may Administer the Sacraments in the Congregation afore he be lawfully called, and sent thereunto, we think not (as some do) that the very being of the Sacraments dependeth upon this point, *viz*. Whether the Baptizer, or giver of the Bread and Wine, be a Minister, or no?

Neither is it the meaning of this *Article*, that privately in Houses, either lawful Ministers, upon just occasion, may not; or others not of the Ministery, upon any occasion (in the peace of the Church) may Administer the Sacraments.

a Mat. 28. 19.
b Luk. 22. 19.
c Cor. 11. 24. 25.
c Act. 2. 38, 41. 8. 12, 13. 10. 41. 16. 32, 33. Joh. 1. 25.
d Cor. 1. 14. 16
d Act. 20. 7.
e Cor. 10. 16.
e Conf. Helv. 2. c. 18. Bohem.
e 9. Gal. ar. 2. 5. 31. Aug. ar. 7. Wittemb. ar. 20 Suev. ar. 13.
f T.C. 1. Rep. p. 113.

The Adversaries unto this Truth.

Hereby we declare our selves not to favour the Opinion; that publickly,

Some may minister the Sacraments, which are not meerly, and full Ministers of the Word and Sacraments; and so think both the *Anabaptists*, among whom, their King (when it was) after supper took bread, and reaching it among the Communicants, did say, Take, eat, and shew forth the Lords death; their Queen also reaching the Cup, said, Drink ye, and shew forth the Lords death *a*: and the *Presbyterians* at *Geneva*, where the Elder (a Lay-man) ministreth the Cup ordinarily at the Communion *b*. Some Ministers (and namely the *Puritan* Doctors) may not minister the *Sacraments*. For (say the *Disciplinarians*) the office of Doctors is only to teach true Doctrine *c*: but in our Church (of *England*) the Doctor encroacheth upon the office of the Pastor. For both indifferently do teach, exhort, and minister the Sacraments *d*.

None, though a lawfull Minister, may Administer the Sacraments, which either is no Preacher *e*, or when he ministreth them, doth not Preach *f*; which be the Errors of the *Disciplinarians*, or *Puritans*.

Publickly, and Privately too, the Sacraments of Baptism may be Administred by any man, yea, by women, if necessity do urge. So hold the *Papists*: For saith *Javel*g, In the time of necessity the Minister of Baptism is every man, both Male and Female. A woman, be she young or old, sacred or wicked. Every Male, that hath his wits, and is neither dumb, nor so drunken, but that he can utter the words; as well *Pagan*, *Infidel*, and *Heretick*, the bad, as the good; the *Schismatick*, as the *Catholick*, may Baptize. And yet usually in the Civil Wars both in *France*, and in the *Netherlands*, the *Papists* did rebaptize such Children, as of the *Protestant*, not Lay-men, but Ministers, had afore been Baptized *h*.

The private Baptism by private persons was also taught long since by the *Marcionites* i, and *Pepuzians* k.

a Suri is, Com. p. 237.
b Survey of Dis. cap. 15. out of the Geneva Laws.
c Lear. Dis. p. 17.
d Frue Ser. on Rom. 12 p. 40.
e The Administration of the Sacraments ought to be committed to none, but such as are Preachers of the Word. Lear. Dis. p. 60. It is Sacrilege to separate the Word (*viz.* Preaching) from the Sacraments *Ibid.* The Preaching of the Word is the life of the Sacraments. T. C. 1. rep. p. 125.
f The unchangeable Laws of God be (saith T. C.) that none minister the Sacraments, which do not Preach. *T.C.* 1. repl. p. 104. sect. 3. Where there is no Preacher of the Word, there ought to be no Minister of the Sacraments. Lear. Dis. p. 62.
g Javel. Phil. Ch. par. fol. 559. *h* So in the *Netherlands* were Children rebaptized, when the Duke of *Alva* there tyrannized. Trag. Hist. of *Antwerp*. The like Rebaptization was used by the *Papists* at *Tholouse*, *Towers*, and other Cities in *France*, especially *an.* 1561. See the Chr. of *France*, i D. Aug. ad Quod-vult, c. 27. *k* Epiphan. Hæres. 42.

PROP.

Propoſition IV.

There is a lawfull Miniſtery in the Church.

The Proof from Gods Word.

God, for the gathering, or erecting to himſelf a Church out of mankind, and for the well-governing of the ſame, from time to time hath uſed, yea, and alſo doth, and to the end of the World, will uſe the Miniſtery of men lawfully called thereunto by men. A Truth evident in the Holy Scripture.

Jeſus ſaid unto his Apoſtles, Go, and teach all Nations, baptizing them, *&c.* And, Lo, I am with you alway, unto the end of the world *a*.

Chriſt gave ſome to be Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and Teachers; for the gathering together of the Saints, for the work of the Miniſtery, and for the edification of the Body of *Chriſt*, till we all meet together (in the unity of Faith, and knowledge of the Son of God) unto a perfect man *b*.

A Truth alſo approved by the *Church c*.

a Mat. 28. 20.
b Eph. 4. 11, 12, 13.
c Conf. Helv. 1. ar. 15. & 2. c. 18. Bohem. c. 8, 9, 14. Gal. ar. 25, 29, 30. 31. Belg. art. 30, 31. Aug. ar. 7. Sax. ar. 11. Witt em. ar. 20. Suev. ar. 13. 15.

Adverſaries unto this Truth.

Oppungers of this Truth are

Firſt, The *Anabaptiſtical Swermers*, who both term all Eccleſiaſtical men, The Devils Miniſters; and alſo, as very wicked, do utterly condemn the outward Miniſtery of the Word, and Sacraments *a*.

And next the *Browniſts* b, who divulge, that in theſe daies, no Miniſters have the calling, ſending, or authority pertaining to a Miniſter; and that, It will hardly be found in all the World, that any Miniſter is, or ſhall lawfully be called *c*; ſuch alſo be the *Barrowiſts*, which ſay, there is no Miniſtery of the Goſpel in all *Europe*.

a Althemar. Cuneil. Loc. pugnan. lo. 191
b S. H. on Pſal. 122.
c Bar. Diſco. p. 104.

Propo-

Proposition V.

They are lawful Ministers which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.

The Proof from Gods Word.

St. *Paul* in the beginning of his Epistle unto the *Galatians*, giveth us to observe the divers sending forth of men into the Holy Ministery: whereof

Some are sent immediately from God himself. So sent was by God the Father, both *Jesus Christ* a, and *John Baptist* b: by God the Son, in his state Mortal, the Twelve Apostles c, in his state immortal, and glorious, St. *Paul* d.

a Joh. 20. 21.
b Joh. 1. 6.
c Mat. 10. 15.
d Act. 9. 15.

This calling is special, and extraordinary: and the men so called, were adorned with the gift of Miracles commonly, as were *Jesus Christ*, and the Apostles: but not alwaies, for *John Baptist* wrought none.

And they were also enjoyned, for the most part, as the Apostles, to preach throughout the World e, howbeit our Saviour was limited f.

e Mat. 28. 20.
f Mat. 15. 24.

Some again were sent of men: as they be, who are sent of men not authorized thereunto by the Word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our daies be the *Anabaptists*, *Family-Elders*, and law-despising *Brownists*.

And some lastly are by men sent: so in the Primitive Church, by the Apostles, were Pastors, and Elders ordained g, who by the same authority ordained other Pastors and Teachers h. Whence it is, that the Church, as it hath been; so it shall till the end of the World be provided for. They, who are thus called, have power either to work Miracles, as the Apostles had; or to Preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary.

g Act. 14. 23.
1 Tim. 4. 14.
h 2 Tim. 22. 5.

The

The calling of these men is termed a general calling, and it is the ordinary, and in these daies the lawful calling, allowed by the Word of God.

So testifie with us the true *Churches* elsewhere in the world *l*.

l Conf. Helv. 2. ar. 17, & 2. c. 18. Bohe. c. 9. Gal. ar. 31. Belg. ar. 31. August. ar. 14. Wittem. ar. 21. Sucv. ar. 13.

The Adversaries unto this Truth.

This Truth hath many waies been resisted. For there be, which think, how in these days there is no calling, but the extraordinary, and immediate calling from God, and not by men; as the *Anabaptists*, *Familists*, and *Brownists*: of whom afore.

The *Papists*, albeit they allow the assertion, yet take they all Ministers to be *Wolves*, *Hirelings*, *Lay-men*, and *Intruders*, who are not *Sacrificing Priests*, anointed by some *Anti-Christian Bishop* of the *Romish* Synagogue *a*.

a Conc. Trid. Sess. 7. Can. 7.

Either all, or the most part of the Ministers of *England*, saith *Howlet* b, be meer *Lay-men*, and no *Priests*, and consequently have no authority in these things. It is evident, *&c.* because they are not ordained by such a *Bishop* and *Priest*, as the Catholick *Church* hath put in authority.

b Howl. 7. reas.

Proposition VI.

Before Ministers are to be ordained, they are to be chosen, and called.

The Proof from Gods Word.

Though it be in the power of them which have authority in the Church, to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: but they are both deliberately to choose, and orderly to call such as they have chosen.

This made the Apostles and Elders in the *Primitive Church* straightly to charge, that suddenly hands should be laid on no man *a*.

a 1 Tim. 5. 22.

To

To make a ſpecial choice of twain, whereof one was to be elected into the place of *Judas* b.

Act. 1. 23.

By Election to ordain Elders in every *Church*, and by praying and faſting to commend them to the Lord *c*, and by laying on of hands to conſecrate them *d*.

c Act. 14. 23.
d 1 Tim. 4. 14.

To deſcribe who were to be choſen, and called. For they are to be Men, not Boys, nor Women *e*, Men of good behaviour, not incontinent, nor given to Wine, nor Strikers, nor Covetous *f*, nor Proud *g*, nor Froward, nor Ireſull *h*, nor givers of Offence *i*, finally Men of ſpecial Gifts, apt to Teach *k*, able to Exhort *l*, wiſe to divide the Word of God aright *m*, bold to Reprove *n*, willing to take pains *o*, watchful to overſee *p*, patient to ſuffer *q*, and conſtant to endure all manner of afflictions *r*.

e 1 Tim. 2. 12.
f 1 Tim. 3. 2.
g 1 Pet. 5. 5.
h Tit. 1. 7.
i 2 Cor. 6. 3.
k 1 Tim. 3. 2.
l Titus. 1. 9.
m 2 Tim. 2. 15.
n 1 Tim. 5. 20. Titus 1. 9.
o Mat. 9. 38.
p Act. 20. 28.
q Acts 5. 41. 2 Tim. 4. 7, 8.
r 2 Cor. 11. 23.

And this do the *Proteſtant Churches* by their *Confeſſions* approve *ſ*.

ſ Conf. Helv. 1. ar. 25. & 2. c. 18. Boh. c. 9. Gal. artic. 13. Belg. ar. 31. Aug. ar. 14. Wittemb. ar. 20. Sue. ar. 13.

Errors, and Adverſaries unto this Truth.

In Error they remain, who are of Opinion, that

The due Election, and Calling of Miniſters according to the Word of God, is of no ſuch neceſſity to the making of Miniſters: an Erroneous fancy of the *Anabaptiſts*, and *Family of Love*.

That Women may be *Deacons* a, *Elders*, and *Biſhops*: the former the *Acephalians*, the later the *Pepuzians* did maintain.

a Sigebert.

A ſpecial care is not to be had both of the Life, and the Learning of men; or that wicked men, of evil Life; ignorant men, without Learning; Aſſes, of no Gifts; Loyterers, which do no Good; or Favourers of Superſtition and Idolatry, which do great hurt, are to be admitted into the Miniſtery.

b Liberus rerum Moſco. p. 20. b.

They are Cauſes, which indeed are none, to debar men from the Eccleſiaſtical Function, as if men have been twice married (an Error of the *Ruſſies* b) be married *c*, have had certain Wives *d*, have not received the Sacrament of Confirmation,

c Coſter. Ench. Controv. c. 15. De cœ ſacerd.
d Teſt. Rhem. an. 1. Tim. 5. 2.

tion *e*, have been baptized of *Hereticks* *f*, theſe may not be *Prieſts*, ſay the *Papiſts*: or, if either they have not been trained up in the *Family*, or be not *Elders* in the ſaid *Family of Love* *g*.

e Conc. Trid. Seſſ. 23 Can. 4.
f 1 Quæſt. 1. ventum.
g Such ought not to buſie themſelves about the word. H. N. *Doctrinal*, Sent. c. 3. Sect. 1. and 1. *Exhort.* c. 16. Sect. 16.

ARTICLE XXIV.

Of ſpeaking in the Congregation in ſuch a Tongue, as the people underſtand not.

It is a thing plainly repugnant to the Word of God, and the Cuſtome of the Primitive Church, to have publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtood of the people.

The Propoſition.

Publick Prayer, and the Sacraments, muſt be miniſtred in a Tongue underſtood of the common People.

The Proof from Gods Word.

THis Aſſertion needeth ſmall Proof. For whoſo is perſwaded (as all true *Chriſtians* of underſtanding are) that what is done publickly in the Church by a ſtrange Language, not underſtood of the people, profiteth not the Congregation *a*, edifieth not the weak *b*, inſtructeth not the ignorant *c*, inflameth not the zeal *d*, offendeth the Hearers *e*, abuſeth the people *f*, diſpleaſeth God *g*, bringeth Religion into contempt *h*, eaſily will think, that where *Prayers* be ſaid, or the *Sacraments* adminiſtred in a Tongue not underſtood of the Vulgar ſort, neither is the Word of God regarded, nor the Cuſtome of the purer, and Primitive Church obſerved.

a 1 Cor. 14. 6, 9, 14.
b Ib. 17, 26.
c Ib. 9.
d Ib. 14.
e Ib. 7, 11.
f Ib. 11, 16.
g Matth. 15 8.
h 1 Cor. 14. 23.

This *Article* no Church doth doubt of, and very many by their extant *Confeſſions* *i* do allow.

i Conf. Helv. 2. c. 22 Witt. c. 27. Auguſt. de Miſſa, art. 3. Suev. cap. 21.

Adverſaries unto this Truth.

But there is nothing either ſo true, or apparent, which hath

by all men at any time been acknowledged ſo, contrary to this Truth.

In old time the *Oſſens* made their *Prayers* unto God always in a ſtrange Language, which they learned of *Elexus* their *Founder*. a And the *Marcoſians*, at the Miniſtration of *Baptiſm*, uſed certain *Hebrew* words, not to edifie, but to terrifie, and aſtoniſh the minds of the weak, and ignorant people *b*.

a Epiph. Hær. 19.
b D. Iren. l. 1. c. 8.

In theſe daies, the *Turks* perform all their Superſtitions in the *Arabian* Language, thinking it not onely unmeet, but alſo an unlawful thing for the common ſort of perſons to underſtand their *Mahometan* Myſteries *c*.

c An. Geufræus, Aulæ Tur. l. 2.

The *Jacobite Prieſts* do uſe a Tongue at their Church-Miniſtrations, and Meetings, which the Vulgar people cannot comprehend *d*.

d Magd. Eccl. Hiſt. Cen. 12. c. 5.

The Divine *Liturgie* among the *Ruſſians* is compounded partly of the *Greek*, and partly of the *Sclavonian* Language *e*.

e Alex. Guag. De Relig. Moſc. p. 230.

The *Papiſts* will have all *Divine Service*, *Prayers*, and *Sacraments*, and that throughout the World, miniſtred onely in the *Latine* Tongue; but which few men of the common people do underſtand: ſome of them holding, that it is not neceſſary, that we underſtand our Prayers *f*; and that Prayers, not underſtood of the people, are acceptable to God *g*; and all of them maintaining, that he is accurſed, whoſoever doth affirm, how the *Maſs* ought to be celebrate only in a Vulgar Tongue *h*.

f Teſt. Rhem. Annot. p. 463.
g Teſt. Rhem. An. Mar. 21. 6.
h Si quis dixerit, Lingua tantum vulgari Miſſam celebrari debere, Anathema ſit. Conc. Trid. Seſſ. 22. Can. 9

ARTICLE XXV.

Of the Sacraments.

Sacraments, *ordained of* Chriſt, *be not only Badges, or Tokens of* Chriſtian *mens Profeſſion: but rather they be certain ſure Witneſſes, and effectual ſigns of Grace, and Gods good will towards us, by which he doth work invisibly in us,* 3 *and not onely quicken, but alſo ſtrengthen, and confirm our Faith in him.* 4 *There be two* Sacraments *ordained of* Chriſt

Christ *our Lord in the* Gospel, *that is to say,* Baptism, *and the* Supper of the Lord. *Those five commonly called* Sacraments, *that is to say,* 5 Confirmation, 6 Penance, 7 Orders, 8 Matrimony, and 9 Extreme Unction, *are not to be accounted for* Sacraments *of the* Gospel, *being such, as have grown partly of the corrupt following of the* Apostles, *partly are states of Life allowed in the* Scriptures, *but yet have not like nature of* Sacraments *with* Baptism, *and the* Lords Supper; *for that they have not any visible Sign, or Ceremony ordained of God.*

10 *The* Sacraments *were not ordained of* Christ *to be gazed upon, or to be carried about, but that we should duely use them.* 11 *And in such onely, as worthily receive the same, they have a wholesom effect or operation: but they, that receive them unworthily, purchase to themselves damnation; as Saint* Paul *saith.*

The Propositions.

1. The *Sacraments*, ordained of *Christ*, be Badges, or Tokens of our Profession, which be *Christians*.

2. The *Sacraments* be certain sure Witnesses, and effectual signs of Grace, and God his good Will towards us.

3. By the *Sacraments* God doth quicken, strengthen, and confirm our Faith in him.

4. *Christ* hath ordained but two *Sacraments* in his Holy *Gospel*.

5. *Confirmation*
6. *Penance*
7. *Orders*
8. *Matrimony*
9. *Extreme Unction*

} is no *Sacrament*.

10. The *Sacraments* are not to be abused, but rightly to be used of us all.

11. All, which receive the *Sacraments*, receive not therewithall the things signified by the *Sacraments*.

PROPOSITION I.

The Sacraments, *ordained of* Christ, *be Badges, or Tokens of our Profession, which be* Christians.

The Proof from Gods Word.

THe *Sacraments* are Badges, or Tokens both of *Christians*, and of *Christianity*.

Of *Christians*. For by them are visibly discerned the *Faithful* from *Pagans*; and *Christians* from the *Jews*, *Turks*, and all prophane *Atheists*.

Of *Christianity*. For, as *Circumcision*, in the *Old Law*, was a Token, how the corrupt, and carnal Affections of the mind should be subdued; and that the Lord requireth not so much an outward of the Body, as an inward Circumcision of the Heart *a*: so *Baptism* telleth us, that, being once dead unto sin, we are to live unto righteousnesse, that all we, that have been baptized into *Jesus Christ*, have been baptized into his death, *&c.* and must walk in newnesse of life, *&c.* for we have put on *Christ* c by *Baptism*.

And as the *Paschal Lamb* was to the *Jews* a Token, that the slight of Sin should alwayes be fresh in memory; and that it should be celebrated, not with the old Leaven, neither in the Leaven of maliciousnes; but with the unleavened bread of sincerity and truth *d*: so the participation of one Loaf, and of one Cup in the *Lord* his *Supper*, doth commend unto our consideration a sweet concord, a brotherly unanimity, and a constant continuance in the true Worship of God, without favoring of *Idolatry* in any respect *e*.

This do the godly in any their *Churches*, and throughout the World both teach, and testify *f*.

a Deut. 18. 16, 39, 6. Jer. 4. 4. Acts 7. 51. Rom. 2. 28. Phil. 3. 3. Colos. 2. 11.

b Rom. 6. 3, *&c.*

c Gal. 3. 27.

d 1 Cor. 5. 8.

e 1 Cor. 10. 7.

f Conf. Helv. 1. c. 29. & 2. art. 20. Aug. art. 13. Sax. art. 12.

The

The Adversaries unto this Truth.

Ungodly therefore, and in a cursed state are they, which equal other things with the *Sacraments*, do discern *Christians* from *Pagans*. So the *Jacobites* imprint the sign of the *Crosse* on their Arms, Fore-heads, *&c.* to be known for *Christians* a, which contemn the *Sacraments*, as of none account. So do the *Anabaptists* b.

There be (saith Dr. *Saravia*) which hold, how the *Sacraments* were to be administred onely at the first planting of the *Church* by the *Apostles* and *Evangelists*: but do not appertain unto us in these dayes *c*. It was also one of *Matthew Hamants Heresies*, that the *Sacraments* are not necessary in the *Church* of God *d*.

Which think the *Sacraments* are but onely *Civil*, and *Ceremonial* Badges of an *outward Church*: such generally be all *Atheists* and *Hypocrites*, particularly, the *Messalians* e, and *Family of Love*, who think, that, for Obedience sake to Magistrates, the *Sacraments* are to be received *f*, but are to none effect to the perfect ones in the *Family* g.

a Magdeburg. Eccl. Hist. Cent. 12. c. 3.
b Bulling. cont. Anab. l. 2. c. 4. Althamer. Concil. Lo. pag. lo. 191.
c D. Saravia, Def. Tract. de diverf. Minist. gradibus, c. 14.
d Holinsh. Chr. fol. 1299.
e Theodor. lib. 9 c. 11.
f Pattern of the pref. Tem.
g Ramseis Confess.

PROPOSITION II.

The Sacraments *be certain sure Witnesses, and effectual signs of Grace, and God his good Will towards us.*

The Proof from the Word of God.

Infinitely doth God declare his unspeakable, and incomprehensible good Will to Man-ward, yet in these dayes by none outward things more notably, and effectually, then by the *Sacraments*. For

Of *Baptism* saith *Christ*; He, that believeth, and is baptized, shall be saved *a*. And *Peter*, Amend your lives, and be baptized every one, *&c.* for the remission of sins *b*. And *Paul*, Husbands, love your Wives, even as *Christ* loved the *Church*, and

a Mark 16. 16.
b Acts 2. 38.

gave himſelf for it, that he might ſanctifie it, and cleanſe it by the waſhing of water through the Word, *&c.* c

c Eph. 5. 25, 26.

And of the *Lords Supper* ſaith our *Saviour Chriſt*, touching the *Bread*; This is my Body, which is given *d*, and broken for you *e*: *and of the Cup*; This is my Blood of the New Teſtament, that is ſhed for many; for the Remiſſion of ſins *f*.

d Luk. 22. 19.
e 1 Cor. 11. 24
f Mat. 26. 28. Luke 22 20.

This Truth do the purer *Churches* of theſe daies every where acknowledge *g*.

g Conf. Helv. 1. art. 20, 22. & 2. c. 19, 20, 21. Boh. c. 11, 12, 13. Gal. art. 34. 28. Belg. ar. 33. 35 Aug. art. 13. Wittem. art. 10, 19. Suev. ar. 16, 18.

The Adverſaries unto this Truth.

Contrary hereunto the *Papiſts* erroneouſly do hold, that The *Sacraments* of the *New Law* do confer Grace *ex opere operato* a.

a Conc. Trid. Seſſ. 7. Can. 8.

The *Sacraments* of the *Old* and *New Teſtament* in this do differ; for that the *Sacraments* of the *Old Teſtament* did only ſhadow forth Salvation; but the *Sacraments* of the *New* do confer, and work Salvation *b*; and do juſtifie (not only ſignifie God his good Will towards us) by reaſon of the work done, which is the *ontward Sacraments* c.

b Conc. Flor. c Bonavent. l. 4. Diſt. 1. q. 5. Gabr. Biel. l. 4. Diſt. 1. q 3.

PROPOSITION III.

By the Sacraments *God doth quicken, ſtrengthen, and confirm our Faith in him.*

The Proof from Gods Word.

Be baptized every one of you in the Name of *Jeſus Chriſt* for the remiſſion of your ſins, and ye ſhall receive the gift of the Holy Ghoſt, *ſaith St.* Peter *a*.

a Acts 2. 38.

Chriſt gave himſelf for the Church, that he might ſanctifie it, and cleanſe it by the waſhing of water through the Word *b*.

b Eph. 5. 25, 26

The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of *Chriſt*? the Bread, which we break, is it not the Communion of the Body of *Chriſt*? ſaith Saint *Paul* c.

c 1 Cor. 10. 16

The

The ſame is affirmed by the *Reformed Churches* d.

d Conf. Helv. 1. ar. 21. & 2. c 10, 20, 21. art. 6. Bohem. c. 11, 12. Gal ar. 34. Belg. ar. 33. 34. Aug. art. 13. Suev. c. 17.

Howbeit this Faith is not neceſſarily tyed unto the viſible Signs, and *Sacraments*. For

Without the *Sacraments* many have lived, and dyed, who pleaſed God, and are, no doubt, ſaved, either in reſpect of their own Faith, as we are to think of all the godly, both *Men*, who were born, and dyed afore the inſtitution of *Circumciſion*, in the Wilderneſs, and in the time of Grace, *&c.* yet, by ſome extremity, could not receive the *Seal* of the *Covenant*, and *Women*, who afore, and under the Law for many years, were partakers of no *Sacrament*, and never of one *Sacrament*, or that they be *Heirs of the Promiſe*.

Some have Faith: for they receive any of the *Sacraments*.

e Rom. 4. 9, 10.

So had *Abraham* e; the *Jews*, unto whom *Peter* preached *f*; the *Samaritans* g, the *Eunuch* h, *Cornelius* the *Centurion*: and have the godly of diſcretion whereſoever not yet baptized.

f Acts 2. 41. g Acts 8. 12. h Acts 8. 37. i Acts 10. 48.

Some neither afore, nor at the inſtant, nor yet afterward, though daily they receive the *Sacraments*, will have Faith; ſuch are like unto *Judas* k, *Ananias* and *Saphira* l, *Simon Magus* m, the old *Iſraelites* n, and the wicked *Corinthians* o.

k Joh. 13. 26. l Acts 5. m Acts 8. 13. n 1 Cor. 10. 5. o 1 Cor. 11. 27.

In ſome the *Sacraments* do effectually work in proceſs of time, by the help of Gods Word read, or preached, which engendreth Faith *p*: ſuch is the eſtate principally of *Infants*, elected unto Life, and Salvation, and encreaſing in years.

p Rom. 10. 14.

The Adverſaries unto this Truth.

Therefore do they err, which teach, or hold, that

They never go to Heaven, which die without the Seals of the *Covenant*: ſo think the *Papiſts* of *Infants*, which die *unbaptized*.

a Javel. Phil. Contract. 4. de felicit. Ch. c. 3. & Vigner. Inſtit. Theol. cap. 16. Sect. 4, *&c.* Spec. Pereg. Quæſt. dec. 1. cap. 3. q 5.

They are damned (though they receive the *Sacraments*) that will not receive them after the received, and appointed manner of the *Church* of *Rome* b.

b Conc. Trid. Seſſ. 7. c. 13.

There is no way of Salvation, but by Faith *c*; hereby excluding infinite Souls from the Kingdom of Heaven, which depart from this world before they do belive.

c Lear. Diſc.

d Test. Rhem. An. Gal. 5. 27.
e Lear. Disc. P. 3
f Test. Rhem. An. mar. p. 357
g Ibid. An. mar. p. 391.
h Ibid. An. 1. Pet. v. 21.

None believe, but such, as are baptized, say the *Papists* d: as hear the Word of God preached; say the *Puritans* e.

The *Sacraments* give Grace *ex opere operato* f, and bring Faith *ex opere operato* g.

The *Sacrament* of *Baptism* is cause of the Salvation of *Infants* h.

PROPOSITION IV.

Christ *hath ordained but two* Sacraments *in his* Gospel.

The Proof from the Word of God.

A *Sacrament* (according to the *Etymology* of the Word, as the *Schoolemen* do write) *is a sign of an holy thing*. Which being true, then have there been, and still are, by so many, above either two, or seven *Sacraments*, as there be, and have been, above two, or seven things, which are signs of sacred, and holy things.

But according to the *nature* thereof, a *Sacrament* is a Covenant of God his favor to Man-ward, confirmed by some outward Sign, or Seal instituted by himself. Which also hath been sometimes *special* either to some *Men*, and that extraordinarily by things *natural* sometimes, as the *Tree of Life* was to *Adam* a, and the *Rainbow* to *Noah* b; and sometimes by things *supernatural*, as the *smoaking Furnance* was to *Abraham* c: the *Fleece of Wooll* to *Gideon* d; and the *Dial* to *Hezechiah* e; or to some *Nation*; as the *Sacrifices*, *Circumcision*, and the *Paschal Lamb* was to the *Jews*.

a Gen 3. 3.
b Gen. 9. 9, 13.
c Gen. 15. 17, 18.
d Judg 6. 37.
e 2 King. 20. 7, 11. Isa. 38. 8.

And sometimes *general* to the whole *Church Militant*, and ordinary, as in the time of the *Gospel*. And then a *Sacrament* is defined to be a *Ceremony ordained immediately by* Christ *himself*; who by some earthly, and outward Element, doth promise everlasting favour, and felicity to such, as with true Faith and Repentance, do receive the same. And such *Sacraments* in the *New Testament* we find only to be *Baptism* f, and

f Mat. 28. 19. Mark 16. 16. Joh. 3. 5. Acts 2. 38.

and the *Lords Supper* g.

This is the Judgment of the *Proteſtant Churches*.

Errors, and Adverſaries unto this Truth.

In a contrary Opinion are divers; and namely,

The *Jews* and *Turks*: for they deny all the *Sacraments* of the *Church*, as we do hold them.

The *Eutychites*, who ſay, that *Prayer* onely, and not the *Sacraments*, are to be uſed *a*.

The *Schwenkfeldians*, who contemn not onely the Word preached, but the *Sacraments* alſo, as *ſuperfluous*, depending wholly upon *Revelations*.

The *Baniſterians*, who think there will be a time, and that in this world, when we ſhall need no *Sacraments* b.

The *Papiſts*, who publiſh,

That we leave out no leſſe, then *ſix* of the *ſeven Sacraments* c.

How there be *ſeven Sacraments* of the *New Teſtament* d.

That he is accurſed, that ſhall ſay there be either more, or fewer, then *ſeven Sacraments*; or that any of them is not *verily*, and *properly* a *Sacrament*; or that they be not all ſeven inſtituted of *Chriſt* himſelf *e*.

That there are *ſeven Sacraments*, whereof two are *voluntary*, and at the diſcretion of men to be taken, or not; as *Matrimony*, and *Holy Orders*: and five are *neceſſary*, and muſt be taken; and of theſe five, three, to wit, *Baptiſm*, *Confirmation*, and *Orders*, are but *once* to be taken, becauſe they imprint an *indelible Character* in the Soul of the Receivers: and four be *reiterable*, and may often be received, as the *Sacrament Euchariſtical*, *Matrimony*, *Penance*, and *Extreme Unction*, becauſe, at their firſt Miniſtration, they leave in the Soul no *indelible Character* f.

g Luke 22. 19. Joh. 6. 53. 1 Cor. 11. 24.

h Conf. Helv. 1. art. 20. & 2. c. 19. Baſil. art. 5. ſect. 2. Gal. art. 35. Belg. art. 33. Saxon. art. 12. Suev. art. 16.

a Theodoret.

b Unfold. of Untruths.

c Howlet, Reaſ. 7.

d Catech. Caniſ. Vaux.

e Teſt. Rhem. An. Jam. 4 24. Concil. Trid. Seſſ. 7. Can. 1.

f Stella Clericorum.

PROPOSITION V.

Confirmation *is no Sacrament.*

Touching *Confirmation*, the ſentence, and judgment of the *true Church* is, that righty uſed, as it was in the *Primitive Church*, it is not *Sacrament*; but a part of *Chriſtian* Diſcipline, profitable for the whole *Church* of God. For the *ancient Confirmation* was nothing elſe, then an examination of ſuch, as in their Infancy had received the *Sacrament* of *Baptiſm*, and were then, being of good diſcretion, able to yield an account of their Belief, and to teſtifie with their own mouths what their *Sureties* in their names had promiſed at their *Baptiſm*: which Confeſſion being made, and a promiſe of perſeverance in the Faith by them given, the *Biſhop*, by ſound Doctrine, grave advice, and godly Exhortations, confirmed them in that good Profeſſion: and laying his hands upon them, prayed for the increaſe of Gods Gifts, and Graces in their minds.

The *Popiſh Confirmation* all *Churches* of God with us utterly do diſlike, as no *Sacrament* at all inſtituted by *Chriſt* a.

a Conf. Sax. art. 16. Wittemb. cap. 11.

See the *Propoſition* immediately precedent.

Errors, and Adverſaries unto this Truth.

Contrariwiſe the *Synagogue* of *Rome* teacheth, that *Confirmation* is a *Sacrament*, whereby the Grace, that was given in *Baptiſm*, is confirmed, and made ſtrong by the ſeven Gifts of the *Holy Ghoſt*.

Of which their *Confirmation*, they give us four things principally to obſerve; *viz.*

a See Caniſ. Catech. cap. 4.

a I. The *Subſtance*, or *Matter*, which is holy *Chriſm confect*, (as they ſay) and made of *Oyl-Olive*, and *Balm*, conſecrated by a *Biſhop*.

II. The *Form*, and *Manner* of miniſtring the ſame, conſiſting of the words of the *Biſhop*, which are, *I ſign thee with the ſign of the Croſs, and confirm thee with the Chriſm of Salvation*; *In the name of the Father*, &c. and of the actions both of a *God-Father*, or *God-Mother*, already confirmed, holding up the Childe to the *Biſhop*; and of the *Biſhop*, Croſſing him, which is to be confirmed, on the *Forehead*, with Oyl, and next, ſtriking the Party confirmed on the *Ear*.

III. The

III. The *Miniſter*, who muſt be a *Biſhop*, and none *inferior Miniſter* b.

IV. The *Effect*, or *Effects* rather. For by *Confirmation*, they ſay, that

1. Sins are pardoned, and remitted.
2. The Grace of *Baptiſm* is made perfect.
3. Such become *men* in *Chriſt*, who afore were *children*.
4. *Grace* is given boldly to confeſs the Name of *Chriſt*, and all things belonging to a *Chriſtian* man.
5. The *Holy Ghoſt* is given to the full.
6. And perfect ſtrength of the mind is attained.

But in ſo teaching, dangerous, and very damable Doctrine do they deliver. For

It is an Error, that *Confirmation* is a *Sacrament*, becauſe it it hath no Inſtitution from God, which is neceſſary to all, and every *Sacrament*; inaſmuch as a *Sacrament* cannot be ordained, but by God onely, even as the *Papiſts* themſelves do confeſs c.

To ſay, that *Popiſh Confirmation* is grounded upon Gods Word, is to ſpeak foul Untruths. For in the *Scripture* there is mention, neither of the *Matter*, that it muſt be *Chriſm*, and that made of *Oyl-Olive*, and *Balm*, and the ſame conſecrated by a *Biſhop*; nor of the *Form*, that either a *Biſhop* muſt ſign the party to be Baptized with the ſign of the *Croſſe*; or that a *God-Father*, &c. muſt be thereat; nor of the *Miniſter*, that of neceſſity he muſt be a *Biſhop*, that is to *confirm*: nor of the *Effects*, that thereby Sins are pardoned, and releaſed, and *Baptiſm* conſummated, and made perfect.

It is an Error to ſay, there is any other Oyntment given to the ſtrengthening of the *Church Militant*, beſides the *Holy Ghoſt*, 1 *Joh.* 2. 27.

It is an Error to maintain, that any *Biſhop* can give heavenly Graces to any Creature.

It is an Error to aſcribe *Salvation* unto *Chriſm*, and not only unto *Chriſt*.

It ſavoureth of *Donatiſm*, to meaſure the dignity of the *Sacraments* by the worthineſſe of the *Miniſters*.

It is an Error to ſay, that men cannot be perfect *Chriſtians* without *Popiſh Confirmation*.

b Nunquam erit *Chriſtianus*, niſi in Confirmatione Epiſcopali fuerit confirmatus *De Conſecrat.* Diſt. 5. c. Et Jejuni.

c Catech. Tridент. *tit. De* Confirm.

It is an Error, that by *Confirmation* the *Holy Ghoſt* is given to the full.

PROPOSITION VI.

Penance *is no Sacrament.*

Touching *Penance*, the *Papiſts* do publiſh four things to be noted; whereof none of them is truly grounded upon the Word of God.

a Caniſ. Catech. cap. 4. Catech. Trid. de Pœn.

a First, the *Matter*, which, they do ſay, is partly the *actions* of the *Perſon penitent*, which are ſufficient *Contrition* of his Heart; perfect *Confeſſion* of all his Sins, and that in particular, with all the Circumſtances, as of *Time*, *Place*, &c. and *Satisfaction* by deeds, which maketh an amends for all his offences: and partly the *Abſolution* of the *Prieſt*.

Secondly, the *Form*, which in the *Prieſt* is the words of *Abſolution*; which he uttereth over the Sinner: in the *Perſon penitent* it is his kneeling down at the *Prieſts* feet; his making the ſign of the *Croſſe* upon his Breſt; and his ſaying, *Benedicite*, to his *Ghoſtly Father*. The *Prieſt* (ſay they) beareth the perſon of God, and is the lawful Judge over the *Penitent*; and may both abſolve from the guilt of ſin, and inflict a puniſhment according to the offence.

Thirdly, the *Miniſter*, who ordinarily is the *Curate* of every *Pariſh*; but extraordinarily, and in the time of great neceſſity, or by licenſe, is any *Prieſt*. And yet ſome ſins are ſo grievous, as none may abſolve, but either the *Biſhop*, or his *Penitentiary*; as the crime of *Inceſt*, *Breaking* of *Vows*, *Church-robbing*, *Hereſy*, *Adultery*: and ſome again none remit, or pardon, but the *Pope* onely, or his *Legate*; as *burning* of *Churches*, violent *ſtriking* a *Prieſt*, *counterfeiting* of the *Popes Bulls*, &c.

Fourthly, and laſt of all, the *Effect*. Hereby, they ſay, the *Penitent* ſinner is purged, abſolved, and made as clean from all ſin, as when he was newly Baptized, and, beſides, enriched with ſpiritual Gifts and Graces.

The

The conſideration hereof hath moved, beſides the *Church of England*, all other *Churches Reformed*, to ſhew their deteſtation of this *new Sacrament*, as having no warrant from Gods Word *b*.

b Conf. Helv. 1. cap. 14, 19. Bohem. c 4. Auguſt. art 3, 11, 12. Saxon. art. 16, 17. Wittem. ar. 13, 15. Suec. 20.

The Blaſphemies are outragious, and the Errors many, and monſtrous, compriſed in this Doctrine of *Popiſh Penance*. For neither can the *Matter* of this their *Sacrament*, nor the *Form*, nor the *Miniſter*, nor the *Effect* be drawn from the Word of God.

They ſay *Penance* is a *Sacrament*, and yet can they ſhew no *Element* it hath to make it a *Sacrament*.

Their *Contrition* is againſt the Truth: for no man is, or can be *ſufficiently contrite* for his ſins.

To confeſs all ſins, and that one after another, with all circumſtances, unto a *Prieſt*, as it is impoſſible, ſo it is never enjoyned by God, nor hath ever been practiſed by any of Gods Saints.

That any man in any meaſure can ſatisfie for his ſins, it is Blaſphemy to ſay, and againſt the merits of *Chriſt*. And yet do the *Papiſts* teach it, as alſo that one may ſatisfie for another *c*.

c Teſt. Rhem. in Coloſ. 1. 26.

An Untruth is it, that any *Prieſt*, *Biſhop*, or *Pope*, hath power at his will to forgive ſins; or can enjoyn any puniſhment, that can make an amends unto God for the leaſt offence.

d Vaux. Catec. cap. 4. Catech. Trid. de Pœnit. Teſt. Rhem. Annot. in Mat. 12. 31. Hils. Quatr. 13. Reaſ. p. 65. Pel. de Sero. Meth. Confeſ. par. 4. p. 15. 6. 2.

If *Penance* purge men, and make them clean from all ſin, then is there a time, and that very often in this life, when men in this life be perfect; which tendeth greatly to the Error of the *Catharans*, *Donatiſts*, and *Pelagians*.

The Doctrine of the *Papiſts*, that ſuch perſons, as willingly depart of this world without their *Shrift*, are damned, is damnable Doctrine, and to be eſchewed: and yet it is diſperſed every where in their Books *d*.

PROPOSITION VII.

Orders *is no Sacrament.*

The *Churches* of *England*, and of other places *Reformed*, do acknowledge an *Order* of making *Miniſters* in the *Church* of God, where *all things are to be done by Order.* But, that *Order* is a *Sacrament*, none but *diſordered Papiſts* will ſay: and yet they obſerve none order in ſpeaking of the ſame; for among them

Miſſ. Car. *a* Some do make *ſeven Orders*; whereof ſome they call *inferior*, and ſome *ſuperior*: the *inferior* be the *Orders* firſt of *Porters*, whoſe office is to keep the Door, to expel the Wicked, and to let in the Faithful; Next, *Exorciſts*, or *Conjurers*, which have power to expel the *Devils*; Thirdly, *Lectors*, or *Readers*, who are to read *Leſſons*, and *Books* in the *Church*; and Fourthly, *Acolythies*, or *Candle-bearers*, whoſe office is to bear *Cruets* to the *Altar*, with *Wine*, and *Water*; and to carry about *Candles*, and *Tapers*.

The *ſuperior* is the *order* of *Sub-Deacons*, *Deacons*, and of *Prieſts*. The *Sub-Deacons* are to read the *Epiſtle* at Service-time, to prepare neceſſaries for Miniſtration; and to aſſiſt the *Prieſt* in Miniſtration. The *Deacons* Duty is to read the *Goſpel*; and alſo to aſſiſt the *Prieſt* in Miniſtration. The *Prieſts* his part, and office is, to miniſter *Sacraments*, that is to ſay, *Baptiſm*, *Penance*, and *Euchariſt*, and to *Sacrifice* for the quick, and the dead, *Anointing* of the ſick, and *Matrimony*.

Others, numbring the *ſeven Sacraments*, do quite overpaſs in ſilence the *Sacrament* of *Order*, and in place thereof mention the *Sacrament* of *Prieſthood*, as *Vaux*: of *Biſhopdome*, as *Hugo* the *Cardinal*, or *Arch-Biſhopdome*, as *W. Paris*.

b Lib. 4. Diſt. 24. cap. 1. These *ſeven Orders*, ſay ſome *Papiſts*, as *Lombard* b, are *ſeven Sacraments*; which, added to the other ſix, make thirteen *Sacraments*: and are from *Chriſt*, and his *Apoſtles* time *c*, yea, were inſtituted even by *Chriſt* himſelf *d*.

c Teſt. Rhem. Annot. marg. p. 572.

d Ibid. Annot. Luke 22, 11. Which their Aſſertions are beſides the Word of God. For in the Holy Scripture

Where can it be ſeen, that either *Orders*, as ſome can make one,

one, or ſeven *Sacraments*, or *Prieſthood*, as others think, is a *Sacrament*? What *Element* hath it? what *Form*? what *promiſe*? what *inſtitution* from *Chriſt*?

Where can any of thoſe hideous Titles of *Porter*, *Exorciſts*, &c. be found aſcribed to any *Miniſter* of the *New Teſtament*? or the manner of their Creation, or Offices eſtabliſhed?

Some *Papiſts* themſelves do write, that all *inferior Orders* are not grounded upon *Scripture*; but ſome of them come by *Tradition* e. And *Peter Lombard* ſaith plainly, that *five* of the *ſeven Orders* neither can be read in the Word of God, nor yet were heard of in the *Primitive Church* f.

e Maior an Clyp. Milit. Eccleſ. lib. 1. cap. 9.
f Lomb. lib. 4. Diſt. 24.

Where is it appointed to the *Miniſters* of the *New-Teſtament* onely to miniſter *Sacraments*? or to miniſter more, then two, *viz.* *Baptiſm*, and the *Lords Supper*?

By what one place of *Scripture* hath *Prieſts* authority to offer *Sacrifice*, and that for the *quick*, and the *dead* alſo?

Where without extreme Blaſphemy can they ſhew, that our Saviour *Chriſt* was a *Porter*, an *Exorciſt*, an *Acolythite*, &c. not alwayes in his *Church*, a *King*, a *Prophet*, and a *Prieſt*?

PROPOSITION VIII.

Matrimony *is no Sacrament.*

Matrimony is ſtate of Life, holy, and honourable among all men *a*. Howbeit to ſay, that the ſame is a *Sacrament* inſtituted, and that by *Chriſt*, as the *Papiſts* do *b*, we cannot be induced, and that for divers reaſons.

a Heb 13.4.
b Conc. Trid. Seſſ. 7. Can. 1. Teſt. Rhem. Annot. Epheſ. 5. 32. Catech. Vaur, & Caniſ.

For *Marriage*, or the *wedded State*, was never commanded by God to be taken for a *Sacrament*.

Again, It hath neither *outward Element*, nor preſcribed *Form*, nor *promiſe* of *Salvation*, as a *Sacrament* ſhould, and *Baptiſm*, and the *Lords Supper* have.

Beſides, *Matrimony* may be entred into, or not, at our diſcretion. But it is not at our choice to be partakers, [or not to participate of the *Sacraments*, if we may come by them.

More-

Moreover, *Matrimony* was ordained even by God himſelf in the time of Mans Innocency; but the *Sacraments* of the *New Teſtament* were inſtituted by *Chriſt*.

Finally, it was no *Sacrament* to the *Fathers* afore, and in the time of the *Law*; and therefore is no *Sacrament* to us.

Hereunto ſubſcribe the *Churches* of God elſewhere *d*; all of us oppoſing our ſelves againſt the manifold Adverſaries of this Truth: whereof

Some have too highly conceived of the *wedded State*; ſuch are the *Papiſts*, when they will have it to be a *Sacrament*, as hath been ſaid; and ſuch were the *Vigilantian Biſhops*, who who would take no men into the *Clergy*, except they would be *married* firſt *e*.

Others again too baſely, and badly think of *Matrimony*, defending (ſome of them) how it is not meet, that any Man, or Woman, ſhould marry at all; ſuch were the *Gnoſticks* f, the *Marcionites* g, the *Tatians* h, the *Montaniſts* i, the *Manichees* k, the *Hieracites* l, and the *Apoſtolicks* m.

That any Man, or Woman ſhould twice *marry*, the Husband, or Wife being dead; of this mind were the *Catharans* n, *Origen* o, and *Tertullian* p.

That ſome kind of Perſons ſhould never marry; as namely thoſe, which have taken *holy Orders* q, or be of *ſpiritual Kindred* r, theſe Errors the *Papiſts* do hold.

Laſtly, that any Perſons ſhould not be married, but by *Popiſh Prieſts*; thinking all thoſe Men, and Women not lawfully married, which are coupled together by *Proteſtant Miniſters*: and therefore have new-married ſuch Perſons. So did the *Papiſts* both in the *Low-Countries* ſ, and in *France* t.

c Gen. 2.24. Matth. 19.4, 5, 6.
d Conf. Helv. 1. art. 20, 37, & 2. c. 19, 29. Baſil. ar. 5. Bohem. c. 9. Gal. art. 24, 35. Belg. art. 33. Auguſt art. 25, 26. Sax. ar. 12, 18. Wittemb. c. 21, 26. Suev. c. 12, 15.
e D. Hieron. adv. Vigil. c. 1.
f Epiphan.
g Tertul. cont. Marcion. lib. 4.
h Epiphan.
i Euſeb.
k D. Auguſt. de Hæreſ.
l Auguſt. ibid.
m Epiphan.
n D. Auguſt. de Hæreſ.
o D. Origen. in Hom. 19.
p Tertul. libro De Monog.
q Teſt. Rhem. Anu. 1. Tim. 5. 2.
See more afterward, *Art.* 32.
r Petrus Lombard. lib. 4. Diſt 42. By *ſpiritual Kindred*, which is between the Party that is baptized, or confirmed, and his *God-Fathers* and *God-Mothers*, and alſo between the *God-Father* or *God-Mother*, and the Parents of the child baptized, or confirmed, *Matrimony* may not be either contracted, or continued. *Can. Cateth.* c. 4.
ſ Supplication of the Prince of *Orange* unto King *Philip*.
t Calvin. Epiſt. fol. 266. *and* Chron. of *France*.

PROP.

PROPOSITION IX.

Extreme Unction *is no Sacrament.*

The *Papists* do take *Anointing* of the *Sick* (which they call *Extreme Unction*) for a *Sacrament*: whereof (as they write) The *Matter is Oyl* hallowed by a *Bishop*; wherewith the sick Person is anointed upon the *Eyes, Ears, Mouth, Nose, Hands*, and *Feet*.

The *Form* is the words, which the *Priest* speaketh, when he doth anoint the Sick Person in the aforesaid places, saying; *By this Oyl God forgive thee thy Sins, which thou hast committed by thine Eyes, Nose, Ears, and Mouth, by thine Hands, and by thy Feet: all the Angels, Arch-Angels, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Virgins, Widows, Infants, heal thee.*

The *Minister* thereof usually is a *Priest*; but may be any other *Christian*.

The *Effect* of *Anointing* is to purge, and put away Venial sins, committed by mis-spending of our Senses; as also sins forgotten.

In this *Anti-christian* Doctrine many Errors be contained. For,

In respect of the *Matter*, the *Papists* make of *greasie* matter a *spiritual* Oyntment; whereas there is none *Oyntment spiritual*, but the *Holy Ghost*.

In respect of the *Form*, the only Propitiator, and Mediator between God and Man, *Christ Jesus* is blasphemed; and the Merit, and Power of his death ascribed unto *greasie* Oyl. Besides, *Christ* is not acknowledged for the onely *Saviour* of Mankind, and *Physician* of our Souls; but other *Physicians* be called upon besides him.

In respect of the *Minister*, they hold how any man hath power to forgive sins; which belong unto God alone: also, that other Men, yea Women (and not the *Ministers* of the Word only) may the *Ministers* of the *Sacraments*.

In respect of the *Effect*, they teach us (which is utterly untrue) that neither all sins be *Mortal*; nor that *Christ* hath cleansed such, as be his, from all their sins, by his precious Blood.

PROPOSITION X.

The Sacraments *are not to be abused, but rightly to be used of us all.*

The Proof from Gods Word.

In the Word of God the right use of the *Sacraments*, and the ends of their Institution are evidently set down. For,

Concerning *Baptism*, *Christ* saith, Teach all Nations, baptizing them, *&c.* a. He, that shall believe, and be baptized, shall be saved *b*.

Touching the *Lords Supper*, saith our *Savior*, of the *Bread*; Take, eat, *&c.* and of the *Cup*, Drink ye all of it *c*: and St. *Paul*, The *Cup* of blessing, which we bless, is it not the Communion of the Blood of *Christ*? The Bread, which we break, is it not the Communion of the Body of *Christ* d?

This Truth do the *Reformed Churches*, by their *Confessions*, subscribe unto *e*.

a Mat. 28.19.
b Mar.16.16.
c Mat. 26. 26, 27.
d 1 Cor.10.16.
e Conf. Helv. 1. art 22. & 2. c.20 21. Bohem. c.11,13. Gal. ar.35,38. Belg.ar.34,35. Aug. art.2,9. Sax. ar.13.15. Wittem. c 10, 19.Suev. c.13, 18.

The Errors, and Adversaries unto this Truth.

Then greatly do they sin, who either do not use the *Sacraments* at all; as do the *Schwenfeldians* a; or minister them but unto whom they list; so is *Baptism* of the *Servetians* b, and *Anabaptists* c, ministred only unto *elder* Persons, and denied unto *Infants*; and so is the same *Sacrament* by the *Marcionites* ministred unto *single* Persons, but denied unto *married* folks *d*.

Or do abuse them; so abused is *Baptism* by them, who baptize things without Reason, yea sometimes without Life, or Sense; so have the *Papists* baptized both *Bels*, and *Babels*; as the great *Bell* of St. *John de Lateran* at *Rome* by *Pope John* the Fourteenth, who named it *John* after his own name *e*, and the great *Bell* of *Christ-Church* in *Oxford*, which Dr. *Tresham* the *Vice-Chancellor*, named *Mary* f; *Babels*, as the *Duke* of *Alva*'s chief *Standard*, which he used in the *Low-Countries*, was baptized

a See in this Article, Prop. 1
b Calv. Epist. p 118.
c Sleidan. Comment. l. 9.
d Tertul. contra Marcion. lib. 1, & 4.
e Cypr. Valerã of the *Pope*, &c. p.55.
f D. Humfred. in Vita Juelli, p. 81.

baptized by *Pius Quintus* in the year 1568. and called *Margaret* by the ſaid *Pope* g: and ſo the *Cataphrygians* baptized the *dead* bodies of *Men* h.

Again, *Baptiſm* was abuſed by the *Marcionites*; when they baptized the *living* for the *dead* i, alſo by the *Novatians* k, and *Papiſts* l, when they *rebaptized Infants* afore baptized, as they termed them, by *Hereticks*.

And ſo abuſed was the *Lords Supper* by certain *Hereticks*, condemned in a *Councel* at *Carthage*, whoſe manner was to thruſt the *Sacrament* into the mouths of *dead* Men m: and is by the *Papiſts*, whoſe guiſe is to uſe it *magically*, as a *Salve* againſt *bodily ſickneſſe*, and *adverſity*; alſo to carry the ſame about *pompouſly*, and *ſuperſtitiouſly* in the open Streets; to be *adored* of the Beholders.

g D. Moriſon, Dedeprav. Rel. Orig. pag. 24.
h Philaſtrius.
i Tert contra Marcion. lib. 4.
k D. Cypr. ad Julian.
l Suev. art. 23. cap. 3.
m Conc. Carthag. 3. Can 6.
n Art. of the peace between *Spain* and *Eng.* *anno* 1634. ar. 2. concerning a Moder. See more in the Article of Baptiſm, the Lords Supper; alſo art. 28. Prop. 5.

PROPOSITION XI.

All, which receive the Sacraments, *receive not therewithall the things* ſignified *by the* Sacraments.

The Proof from the Word of God.

We read in the *Holy Scriptures*; that

Some perſons do receive the *Sacraments*, and the things *ſignified* by the *Sacraments*; which [illegible] *remiſſion of ſins*, and other *Spiritual Graces* from God: [illegible] received was the *Sacrament* of *Baptiſm*, of *Cornelius* a; and the *Lords Supper*, of the good *Diſciples* b; and the godly *Corinthians* c.

Some again receive the *Sacraments*, but not the things by them *ſignified*; ſo received was *Baptiſm* of *Simon Magus* d, and the *Lords Supper* of *Judas* e: and ſo receive the *Atheiſts*, *Libertines*, and *impenitent* Perſons f.

And ſome receive not the *Sacraments* at all, and yet are partakers of the things by the *Sacraments ſignified*: ſuch a *Communicant* was the *Thief* upon the *Croſſe* g.

a Act. 10.47.
b Mat. 26.26, &c.
c 1 Cor. 11.22.
d Act 8.13.
e Joh. 13 26.
f 1 Cor. 11. 17, &c.
g Luke 23.43. 44.

This maketh us to conceive well both of thoſe Men and Women, which would, and yet cannot *Communicate* in the publick, and *Chriſtian* Aſſemblies; and of the Children of *Chriſtian* Parents, which depart this World unbaptized.

Furthermore, it is apparent, how *Salvation* is promiſed to ſuch as are *baptized*; yet not ſimply in reſpect of their *Baptiſm*, but if they do believe *h*.

Again, St. *Paul* ſaith, Whoſoever ſhall eat the Bread, or drink the Cup of the Lord unworthily, ſhall be guilty of the Body, and Blood of *Chriſt* i.

And this the *purer Churches* every where do acknowledge *k*.

h Mar. 16. 16.
i 1 Cor. 11. 27.
k Conf. Helv. 1. ar. 20. and 2. cap. 19, 21. Baſil. ar. 3. 6. Bohem. c. 11, 13. Gal. ar. 24, 36, 37. Belg. ar. 33, 35. Auguſt. ar. 3, 13. Saxon. ar. 13, 14. Wittemb. c. 10. Suev. c. 17.

The Adverſaries unto this Truth.

The *Papiſts* therefore be in a wrong Opinion, which deliver, that

The *Sacraments* are not onely *Seals*, but alſo *Cauſes* of *Grace* a; and

The *Sacraments* do give *Grace*, even becauſe they be delivered, and received, *ex opere operato* b.

a Teſt. Rhem. Annot. 1. Pet. 3. 21.
b Ibid. Annot. Marg. p. 357.

ARTICLE XXVI.

Of the unworthineſſe of the *Miniſters*, which hinder not the Effect of the *Sacraments*.

Although in the Viſible Church the Evil be ever mingled with the Good, and ſometime the Evil have chief Authority in the Miniſtration of the Word, and Sacraments: *yet foraſmuch as they do not the ſame in their own name, but in* Chriſt's, *and do miniſter by his Commiſſion, and Authority, we may uſe their Miniſtery, both in hearing the*

the Word of God, and in the receiving the Sacraments. *Neither is the Effect of* Christs *Ordinance taken away by their wickedneſs, nor the Grace of Gods Gifts diminiſhed from ſuch, as by Faith, and rightly, do receive the* Sacraments *miniſtred unto them; which are Effectual, becauſe of* Christs *Inſtitution, and promiſe, although they be miniſtred by evil men.*

Nevertheleſſe it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters: and that they be accuſed by thoſe, that have knowledge of their offences; and finally, being found guilty, by juſt judgment be depoſed.

The Propoſitions.

1. The Effect of the Word, and *Sacraments*, is not hindred by the badneſſe of *Miniſters*.
2. Evil *Miniſters* are to be ſearched out, and convicted, and depoſed; but orderly, and by the Diſcipline of the *Church*.

PROPOSITION I.

The Effect of the Word, *and* Sacrament, *is not hindred by the badneſs of* Miniſters.

The Proof from Gods Word.

OF the *Miniſters Eccleſiaſtical* the *Church* is to conceive neither too ſiniſterly, as though their unworthineſſe could make the *Word*, and *Sacraments*, the leſſe effectual to ſuch, as worthily do hear, and receive them: nor, on the other ſide, too highly, as if the Dignity of their Calling were cauſe good enough, that what they do, or ſay, *ex opere operato*, take happy effects.

Theſe things from the *Scriptures* are manifeſt; which teach us, that wicked *Miniſters*, even the *Scribes* and *Phariſees* ſit-

ting in *Moſes* his *Chair* a, and preaching to *Chriſt*, though through *envy*, *ſtrife*, and *contention* b, are to be heard; and many adminiſter the *Sacraments*, as did the *ordinary Prieſts* among the *Jews*, whereof very many, both afore, and after that our *Savior* came into the World, were moſt Wicked men: and the beſt are but the *Miniſters of God* c, and *Gods Laborers* d.

Alſo the purer *Churches* bear witneſſe hereunto *e*.

Neither is he, whoſoever, that planteth any thing, neither he, that watereth; but God, that giveth the increaſe; ſaith St. *Paul* f. And a ſign of a good Spirit is it, to regard not ſo much who ſpeaketh, or miniſtreth, as what is uttered, and offered from God.

a Mat. 23. 2, 3.
b Phil. 1. 15.
c 1 Cor. 4. 1.
d 1 Cor. 3. 9.
e Conf. Helv. 1. ar. 15. 20. 22 Helv. 2. 1, 18, 21. Bohem. c. 11, 12. Gal. art. 3 35. Auguſt. art. 8. Sax. ar. 11. 13. Wittem. ar. 31. Suev. art. 13.
f 1 Cor. 3. 7.

Errors, and Adverſaries unto this Truth.

The due conſideration of the Premiſes will both ſettle us the more firmly in the Truth; and make us the more carfully to abhor all Adverſaries thereof; as in old time were the *Donaſticks*, and the *Petilians*, who taught, that the *Sacraments* are holy, when they be adminiſtred by holy men, but not elſe *a*: alſo the *Apoſtolicks*, or *Henricians*, who had a Fancy, that he was no *Biſhop*, which was a *wicked* man *b*.

Among the *Fathers* alſo, *Cyprian*, and *Origen* were not ſound in this point. For *Cyprian* publiſhed, that no *Miniſter* could rightly *baptize*, who was not himſelf endued with the *Holy Ghoſt* c; he further delivered, that whoſoever do *Communicate* with a *wicked Miniſter*, do ſin *d*.

Origen held, that in vain did any *Miniſter* either binde, or looſe, who was himſelf bound with the chains of Sin, and Wickedneſſe *e*.

Such Adverſaries in our time be the *Anabaptiſts*, the *Family of Love*, the *Diſciplinarians* (uſually termed *Puritans*) the *Sabbatarians*, the *Browniſts*, and *Papiſts*. For

The *Anabaptiſts* will not have the people to uſe the *miniſtry* of *evil Miniſters* f; and think the ſervice of *wicked Miniſters* unprofitable, and not effectual: affirming, that no man, who is himſelf faulty, can preach the Truth to others.

a D. Aug. in Pſal. 132. Idem contra Petil. l. 1 c. 4.
b Magdeburg. Eccleſ. Hiſt. Cent. 12. cap. 5. fol. 844.
c D. Cyprian. Epiſt. lib. 1. lib. ad Mag. Ep. 6.
d Ibid. Ep. 4.
e D. Orig. in Mat. Tract. 1.
f Wilk. againſt the Fam. art. 14. p. 66.

The

The *Family of Love* do ſay, that no man can miniſter the *upright Service*, or *Ceremonies* of *Chriſt*; but the *regenerate* alſo, that Wicked men cannot teach the Truth *k*.

The *Diſciplinarian Puritans* do bring all *Miniſters*, which cannot preach, and their *Services* into deteſtation. For their Doctrine is, that

Where there is no *Preacher*, there ought to be no *Miniſter* of the *Sacraments* *i*.

None muſt miniſter the *Sacraments*, which do not preach *k*. The *Sacrament* is not a *Sacrament*, if it be joyned to the Word of God preached *l*.

It is a Sacriledge to ſeparate the Miniſtration of the Word preached from the *Sacraments* *m*.

Of theſe mens Opinions be the *Sabbatarians* among us. For their Doctrine is to the Common people, that, unleſſe they leave their *unpreaching Miniſters* every *Sabbath-day*, and go to ſome place, where the Word is preached, they do prophane the *Sabbath*, and ſubject themſelves unto the curſe of God *n*.

So the *Browniſts*; *No man is to Communicate* (ſay they) *where there is a blind, or dumb Miniſtry* *o*.

The *Papiſts* do croſſe this Truth, but after another ſort. For

Pope Hildebrand decreed, and commanded; that no man ſhould hear *Maſſe* from the mouth of a *Prieſt*, which hath a Wife *p*.

The *Rhemiſts* do publiſh how,

The *Sermons* of *Hereticks* (and ſo term they all *Proteſtant-Miniſters*) muſt not be heard, though they preach the Truth *q*. Their *Prayers* and *Sacraments* are not acceptable to God, but are the *howling of Wolves* *r*.

g H.N. Evang. c. 23. 6. 2.
h Fam. 1. Epiſt. to M. Rogers.
i Lear. Diſc. p. 62.
k T. C. 1. cap. p. 104.
l Ber. de Loque Reaſ. of the Church, c. 10.
m Lear. Diſc. p. 60.
n D. B. Doc. of the Sab. 2. Book, p. 173.
o R. H. on Pſal. 122.
p Bp. Jewel on Ag. 1. Ser.
q Teſt. Rhem. Annot. Tit. 3. 10.
r Ibid. An. Mar. 3. 13.

PROP.

PROPOSITION II.

Evil Miniſters *are to be ſearched out, convicted, and depoſed; but orderly, and by the Diſcipline of the* Church.

The *wicked*, and *evil Miniſters* muſt not alwayes be endured in the *Church* of God. For they are the *evil*, and *unprofitable Servants* a; the *Eyes*, which do *offend* b; the *unſavory ſalt* c; which are carefully to be ſeen unto, and, if *Admonitions* will not ſerve, *depoſed*; yet orderly, and by the *Diſcipline* of the *Church*. For that God, which appointed a Government for the *Civil State*, hath alſo given Authority unto his *Church* to puniſh Offenders, according to the quality of their tranſgreſſions. And ſo may we read in the Word of God.

a Mat. 25. 26.
b Mat. 18. 9.
c Mat. 5. 13.

Tell the Church, ſaith our *Savior* d.

d Mat. 18. 17.

Let ſuch an one, by the power of our Lord *Jeſus Chriſt*, be delivered unto *Satan*, for the deſtruction of the fleſh, that the Spirit may be ſaved in the day of our Lord *Jeſus*; ſaith Saint *Paul* e.

e 1 Cor. 5. 4, 5.

So the Neighbour *Churches* f.

f Helv. 2. c. 18. Bohe. c. 9. Sax. ar. 11. Suev. art. 35.

Adverſaries unto this Truth.

Then deceived, and out of the way, are the *Browniſts*, and *Barrowiſts*; which are of mind, that

Private Perſons in themſelves have Authority to *depoſe unmeet Miniſters*; and to puniſh *Malefactors* a.

a R. H. in Pſa. 122. p. 117

Every particular Member of a *Church* in himſelf hath power to examine the manner of *Adminiſtring* the *Sacraments*, &c. to call men unto *Repentance*, &c. to reprove the faults of the *Church*, and to forſake that *Church*, which will not reform her faults upon any *private Admonition* c.

b Bar. Diſcov. p. 96.
c Giff. Repl. unto Bar. and Gr. in the end.

For want of the due Execution of *Diſcipline* againſt Perſons offending, and Malefactors, both Women may leave their Huſbands (as ſome have done,) and Husbands their Wives, and go where it is in force d. See more in *Art.* 33. *Prop.* 1.

d Brown Tract. of the Life, and Mean. Bredw. Detect. p. 122.

ART.

ARTICLE XXVII.

Of Baptiſm.

1 Baptiſm *is not onely a Sign of Profeſſion, and Mark of Difference, whereby* Chriſtian *men are diſcerned from other, that be not* Chriſtened; *but* 2 *it is alſo a Sign of Regeneration, or New-Birth, whereby, as by an Inſtrument, they, that receive* Baptiſm *rightly, are grafted into the Church, the Promiſes of the forgiveneſſe of ſin, and of our Adoption to be the Sons of God, by the Holy Ghoſt, are viſibly ſignified, and ſealed, Faith is confirmed, and Grace encreaſed by virtue of Prayer unto God.*

3 *The* Baptiſm *of young Children is in any wiſe to be retained in the* Church, *as moſt agreeable with the Inſtitution of* Chriſt.

The Propoſitions.

1. *Baptiſm* is a Sign of Profeſſion, and Mark of Difference, whereby *Chriſtians* are diſcerned from other men, that be no *Chriſtians.*

2. *Baptiſm* is a Sign, or Seal of the Regeneration, or New-Birth of *Chriſtians.*

3. Infants, and young Children, by the Word of God, are to be baptized.

PROPOSITION I.

Baptiſm *is a Sign of Profeſſion, and Mark of Difference, whereby* Chriſtians *are diſcerned from other men, that be no* Chriſtians.

The Proof from Gods Word.

HOw the *Sacraments* are Tokens; and therefore that *Baptiſm* is a Sign of the true *Church*, which be *Chriſtians*, it is apparant from Gods Word in the fifth *Propoſition* of the nineteenth *Article* afore-going; and the ſame do the *Churches* of God acknowledge *a*.

a Conf. Helv. 1. art. 20. & 2. c. 19, 20. Baſil. art. 5. ſect. 2. Gal. art. 35. Belg. art. 24. Auguſt. art. 13. Saxon. art. 12.

Errors, and Adverſaries unto this Truth.

This declareth us to be ſound *Chriſtians*, and

Not *Nazarens*, who were, with the *Jews circumciſed*, and *baptized* with *Chriſtians*, and ſo (as *Hierom* writeth of them *a*) were neither *Jews*, nor *Chriſtians*.

a D. Hieron. in Epiſt. ad Aug. de Hæreſ.

Not *Manicheans*, which baptize not any *b*.

b D. Auguſt.

Not *falſe Chriſtians* c, or *Marcionites* d, which did baptize the *living* for the *dead*. Which *Marcionites* alſo denied *Baptiſm* unto all married Perſons, and baptized none, but *perſons ſingle*, *Virgins*, *Widows*, and Women *divorced* from their Husbands *e*.

c 1 Cor. 15.
d Tertul. contra Marc. lib. 4.
e Tertul. ibid.

Not *Origeniſts*, who maintain a *Baptiſm* by *fire*; as alſo that after the Reſurrection of our Bodies we ſhall have need of *Baptiſm* f.

f Origen. in Luc. Hom. 14.

Not of *Matthew Hamants* Opinion, (that *Norfolk Heretick*) which ſtood in it to the death, that *Baptiſm* is not neceſſary in the *Church* g.

g Holinſh. Chr. fol. 1299.

Not *Anabaptiſts*, which number *Baptiſm* among things indifferent, and ſo to be uſed, or refuſed, at our diſcretion *h*.

h Bulling. contra Anabap. lib. 2. cap. 1.

Not *Familiſts*, which ſay, there is no true *Baptiſm*, but only among themſelves *i*.

i H. N. 1. Exhort. cap. 7.

Not *Papiſts*, who both baptize *Bells* and *Babels*, as afore hath been ſhewed, *Art.* xxv. *Prop.* 10. and alſo make the *Vow*, and *Profeſſion* of the *Monachal*, or life of a *Monk*, as good a Token of *Chriſtians*, as *Baptiſm* k.

k T. Aquinas, 2. 22. De ingr. Relig. p. 229.

PROP.

PROPOSITION II.

Baptiſm *is a Sign, or Seal of the Regeneration, or New-Birth of* Chriſtians.

The Proof from Gods Word.

Baptiſm by St. *Paul* is called the *Waſhing of the New-Birth* a, by others the *Sacraments of the New-Birth*, to ſignifie how they, which rightly (as all do not) receive the ſame *b*, are ingrafted into the Body of *Chriſt* c, as by a Seal be aſſured from God, that their ſins be pardoned, and forgiven *d*, and themſelves adopted for the Children of God *e*, confirmed in the Faith *f*, and do increaſe in Grace, by vertue of Prayer unto God *g*.

And this is the conſtant Doctrine of all *Churches*, *Proteſtant*, and *Reformed* h.

a Tit. 3. 5.
b See afore, Art. 25. Pr. 11.
c 1 Cor. 12. 13.
d Act. 2. 38.
e Tit. 3. 5.
f Mar. 19. 16.
g Act. 2. 41, 42.
h Conf. Helv. art. 21, & 2 c. 20. Bohem. c. 12. Gal. art. 35. Belg. art. 34. Auguſt. art. 9. Saxon. art. 13. Wittemb. cap. 10. Suev. c. 19.

The Errors, and Adverſaries unto this Truth.

But no part of the *true Church* thinketh, as many old *Hereticks*, *viz.* that

The *baptized* by the *Orthodoxal Miniſters* are to be *rebaptized*; as ſaid the *Novatians* a.

Original ſin is not pardoned in *Infants*, as ſaid the *Pelagians*, becauſe they have no ſuch ſin in them at all *b*.

Only ſins *paſt*, and not ſins *future*, or not *yet committed*, are by *Baptiſm* cleanſed; as the *Meſſalians* held *c*.

Being once baptized, we can no more be tempted; as thought the *Jovinians*: which was the Error alſo of the *Pelagians* d.

The *Baptiſm* of *Waters* is now ceaſed; and the *Baptiſm* of *voluntary Blood* by *whipping* is come in place thereof, without which none can be ſaved: as the *Flagelliferans* publiſhed *e*.

We alſo condemn the Opinion

Of the *Ruſſes*, that there is ſuch a neceſſity of *Baptiſm*, as

a Cyp. ad Job.
b D. Auguſt. De pec. mer. lib. c. 20.
c Theod. Dimider. cap. de Bapt.
d Magd. Eccl. Hiſt. Cent. 4. c. 5. fol. 381.
e Gerſon. Tract. contra Flagel.

that all, that die without the ſame, are damned *f*.

f Ruſſia Common-wealth, cap. 24. pag. 98. b

Alſo of the *Banniſterians*, which ſay, that the Water at *Baptiſm* is not Holy in reſpect, and that it is applied to an Holy Uſe; and that the ordinary, and common Waſhings among the *Turks* and *Jews*, is the ſame to them, that *Baptiſm* is to us *g*.

g Banniſt. Errors, printed by T. Man.

Likewiſe of the *Family of Love*, which conceive baſely of this *Sacrament*, calling it, in deriſion, *Elementiſh Water*; and *of no better validity, or virtue, then common Water* h.

h H. N. Evang. c. 16. ſect. 5, 6.

Alſo the *Anabaptiſts*, who aſcribe no more unto *Baptiſm*, then unto any other thing, civilly diſcerning one Man from another: and ſay, that the *Sacraments* of the *New Teſtament* are no Inſtruments to raiſe, or confirm Faith *i*.

i Althemar. Conſil. loc. pu. nan. loc. 131.

And laſtly, of the *Papiſts*, who maintain, that *Baptiſm* ſerveth to the putting away of *Original ſin* only *k*. *Baptiſm* bringeth Grace, even *ex opere operato* l.

k D. Tho. de ſacr. Altaris.

l Teſt. Rhem. An. Gal. 3. 27.

PROPOSITION III.

Infants, and young Children, by the Word of God, are to be baptized.

The Proof from Gods Word.

Although by expreſs Terms we be not commanded to baptize young Children: yet we believe they are to be baptized, and that for theſe, among other Reaſons:

1. The *Grace* of God is *Univerſal*, and pertaineth unto all: Therefore the *Sign*, or *Seal* of *Grace* is *Univerſal*, and belongeth unto all, ſo well *young*, as *old*.

2. *Baptiſm* is unto us, as *Circumciſion* was unto the *Jews*: But the *Infants* of the *Jews* were circumciſed: Therefore the Children of *Chriſtians* are to be baptized.

3. Children belong unto the Kingdom of Heaven *a*, and are in the *Covenant*: Therefore the *Sign* of the *Covenant* is not to be denied them.

a Mat. 19. 14.

4. *Chriſt* gave in Commandment, that all ſhould be baptized *b*, Therefore *young Children* are not to be exempted.

b Mat. 28. 19.

5. *Chriſt*

5. *Christ* hath shed his Blood as well for the washing away the sins of *Children*, as of the *elder* sort; Therefore it is very necessary, that they should be partakers of the *Sacrament* thereof.

All *Christian Churches* allow of the *Baptism* of *Infants* c.

c Conf. Helv. 1. art. 21, and 2. c. 20. ar. 35. Belg. ar. 34. Aug. ar. 13. Saxon ar. 13. Wittem. c. 10. Suev. c. 17.

The Adversaries unto this Truth.

The Premises declare, that

They slander us, which say, that all *Protestants* deny the *Baptism* of *Children* to be necessary, and this is *Runnagate Hill*'s Report *a*.

They err, which oppugne this Truth; as do many persons, but not after one and the same sort. For

Some utterly deny, that *Infants*, or *young Children*, are to be baptized: so did the *Pelagians* b, the *Heracleans*, and the *Henricians* c, and so do the *Anabaptists*, whereof said some, how *Baptism* is the invention of *Pope Nicholas*, and therefore naught *d*: others, that *Baptism* is of the *Devil*; so thought *Melchior Hoffman* e, so also do the *Swermerians* (a *Sect* among the said *Anabaptists*) the *Servetians* g, and the *Family of Love*, which doth hold, that none should be baptized, untill he be thirty years old.

Others refuse to baptize not all, but some *Infants*. So denied is *Baptism* by the *Barrowists* unto the seed of *Whores*, and *Witches* i; by the *Brownists* unto the Children of *open sinners* k; by the *Disciplinarians* unto their Children, which subject not themselves (as *Dudly Fenner* saith *l*) unto the Discipline of the Church, or obey not the *Presbyterial Decrees*.

a Hills, Quart. Reas. 14.
b D. Aug. de Verb. Apost. de Bap. parv.
c Mag. Eccles. Hist. Cent. 12. c. 5.
d Bulling. contra Anabap. l. 1.
e Ib. l. 2. c. 13.
f Althamer. Conciliat. locorum pug. loc. 131.
g Epist. Minist. Bern. in Calv. Epist. fol. 118.
h Display, H. 7. a.
i Bar. Disc p. 9.
k Giffords reply.

l *Sacramentorum autem primum pro natura sua administrari debet vel Infantibus, vel Adultis. Infantibus autem iis, qui sunt liberi eorum, qui sunt intra. Intra autem, qui Ecclesiæ ἐ υταξία sunt subjiciunt.* D. Fenner, l. 5. Theol. *cap. ult.*

Others allow the *Baptism* of *Infants*, yet think those *Infants* not lawfully baptized, which are baptized either by the now *Ministers* of the *Church* of *England*; as the *Brownists* do think *m*; or by *Protestant Ministers*, as the *Papists* are of mind,

m R. A. Consut. of Brow. p. 111.

mind, witneſs their *rebaptizing* of *Infants* in *France*, and in the *Netherlands* n; or by *unpreaching Miniſters*, as the *Diſciplinarian Puritans* do hold o.

And others are of Opinion, that none are to be baptized, which believe not firſt.

Hence the *Anabaptiſts*; *Infants believe not: therefore be not to be baptized.* Hence the *Lutherans* p; *Infants do believe: therefore to be baptized.*

n See afore Art. 5. Pr. 8.

o See Art. 26. Pr. 1.

p *Declarent ubinam legerint, tam neceſſario eſſe copulandam cœleſtis verbi prædicationem cum adminiſtratione Sacramenti, ut niſi coetio habeatur, renaſcentium lavacro Infans ad ſpergi non poſſit?* Querini. Eccl. p. 80. Heſhus, de Goo. ar. Pontif. lo. 16.

ARTICLE XXVIII.

Of the Supper of the Lord.

The Supper *of the* Lord *is not onely a ſign of the Love, that* Chriſtians *ought to have among themſelves, one to another; but rather it is a* Sacrament *of our Redemption by* Chriſts *death. Inſomuch, that to ſuch, as worthily, and with Faith receive the ſame, the* Bread, *which we break, is partaking of the Body of* Chriſt; *and likewiſe the* Cup *of Bleſſing is a partaking of the Blood of* Chriſt. 3. Tranſubſtantiation (*or the change of the ſubſtance of Bread, and Wine*) *in the* Supper *of the* Lord *cannot be proved by Holy Writ, but it is repugnant to the plain words of* Scripture, *overthroweth the nature of a* Sacrament, *and hath given occaſion to many Superſtitions.* 4. *The Body of* Chriſt *is given, and taken, and eaten in the* Supper, *onely after an heavenly, and ſpiritual manner: and the means, whereby the Body of* Chriſt *is received, and eaten in the* Supper, *is Faith. The* Sacraments *of the* Lords Supper *were not by* Chriſts *Ordinance reverſed, carried about, lifted up, or worſhipped.*

The

The Propoſitions.

1. The *Supper* of the *Lord* is a Sign of the Love, that *Chriſtians* ought to have among themſelves.
2. The *Lords Supper* is a *Sacrament* of our Redemption by *Chriſts* death, and to them, which receive the ſame worthily, by Faith, a partaking of the Body, and Blood of *Chriſt*.
3. The Bread, and Wine in the *Lords Supper*, be not changed into another ſubſtance.
4. The Body of *Chriſt* is given, taken, and eaten after an heavenly and ſpiritual, not after a carnal ſort.
5. To reſerve, carry about, lift up, or worſhip the *Sacrament* of the *Lords Supper*, is contrary to the Ordinance of *Chriſt*.

PROPOSITION. I.

The Supper *of the* Lord *is a Sign of the Love, that* Chriſtians *ought to have among themſelves.*

The Proof from Gods Word.

THe *Supper* of the *Lord* is a token of the Love, that *Chriſtians* ought to have among themſelves. For which cauſe it is called the *Lords Table* a, the *Lords Supper* b, a *Communion* of the Body of *Chriſt*; and they, that partake thereof, though they be *many*, yet are but *one Bread*, and *one Body* c.

This is the Doctrine of all *Chriſtian Churches* d.

a 1 Cor. 10. 21.
b 1 Cor. 11. 20.
c 1 Cor. 10. 16, 17.
d Conf. Helv. 2. cap. 21. Baſil. ar. 6. Bohem. c. 13. Belg. ar. 35. Saxon. ar. 14. Suev. c. 18.

The Errors, and Adverſaries unto this Truth.

So think not thoſe men, who either, with *Heretick Hamant*, deny the uſe of the *Lords Supper* to be neceſſary *a*, or with the

a Holin. Chron. fol. 1299.

the *Rhemists* rail on it, and the *Protestants*, that use the same, calling it, *A prophane*, and *detestable Fable*, *The Cup of Devils* b.

b Test. Rhem. An. 1 Cor. 10. 21.

PROPOSITION II.

The Sacrament *of the* Lords Supper *is a* Sacrament *of our Redemption by* Christs *death, and to them, which receive the same worthily, by Faith, a partaking of the Body, and Blood of* Christ.

The Proof from Gods Word.

The *Sacrament* of the *Lords Supper* is to all *Christians* a *Sacrament* of our Redemption by *Jesus Christ*. For

a Mat. 26. 28. b Luk. 22. 19, 20. Mar. 14. 24. 1 Cor. 11. 24. c 1 Cor. 11. 28, &c. d 2 Cor. 13. 5. Joh. 6. 35. e 1 Cor. 10. 16, 17.

This is my Blood of the New Testament, which is shed for many, for the remission of sins *a*; this is my Body, which is given for you, *&c.* This Cup is the New Testament in my Blood, which is shed for you; *saith our Savior* b.

And to such, as receive the same worthily *c*, and by Faith *d*, it is the partaking of the Body, and Blood of *Christ* e.

This is a Truth openly both maintained, and testified by the neighbor *Churches* f.

f Conf. Helv. 1. ar. 22, & 2. c. 21. Basil. ar. 6. Bohem. c. 13. Gal. ar. 37. Belg. ar. 35. Aug. touch. the Mass, ar. 1, 3. Saxon. ar. 1, 3. Wittemb. c. 19. Suev. c. 19.

Errors, and Adversaries unto this Truth.

Diversly hath this *Proposition* been opugned. For

Some, either denying, or not acknowledging the benefit of so heavenly a *Sacrament*, do say, how

a Leon. Ramf. Conf. an. 1580. b Theodoret. Eccles. Hist.

It is to be received onely for obedience-sake to the *Princes* commandment, but is of none effect to the perfect ones. An Opinion of the *Families* a.

It doth neither good, nor hurt to the Receivers. The *Messalians* Error *b*.

It doth much hurt, and no good, to participate the *Lords Supper*

Supper among *Protestants*, say the *Papists* c.

It is no Sign assuring us, that all our sins through *Christ* are pardoned. For onely *venial*, and *mortal* Sins are thereby remitted d, and we must alwayes doubt of the forgiveness of our sins e; say the *Papists*.

Others do teach, that

It can profit such, as have no Faith, as *Babes*, and *Infants*; in which Errors be the *Russians* f: yea the *dead Bodies* of Men g.

It can benefit such as receive it not at all, if on their behalf it be administred; as Persons absent, upon the Seas, in the Wars, yea, and *dead*, and present too, when yet they participate not, but the *Priest* for them. These Errors the *Papists* defend.

c What can the *Protestant Churches* afford you, &c. the *Communion*? O poysoned Cup! better it were for you to eat so much *Rats-bain*, then that polluted Bread: and to drink so much Dragons Gall, or Vipers Blood, then that sacrilegious Wine. *Garnish of the Soul*, &c. printed at *Antwerp*, anno 1569. by *Joach. Tio.*

d Catech. Trid.

e Conc. Trid. Sess. 6. Can. 9.

f Al. Guag. De Rel Mosc. p. 168.

g Conc. Carthag. 3. Can. 6.

PROPOSITION III.

The Bread, *and* Wine *in the Lords Supper, be not changed into another Substance.*

The Proof from Gods Word.

Transubstantiation, or the change of the substance of *Bread*, and *Wine* in the *Supper* of the *Lord*, we do utterly deny; and the Reasons moving us thereunto are, for that it is repugnant to to the plain words of the *Scripture*. For,

I will not drink henceforth of this Fruit of the Vine, saith our Savior *Christ* a. Which Fruit had it really been either the *Blood*, or, by way of concomitance, the very *Body*, and *Blood* of *Jesus Christ*, then our Lord had eaten himself, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the Word of God, where commandment is often given, that the *Blood with flesh* (not of *Beast*, much less of *Man*) must not be eaten b.

a Mat. 26. 29. Mat. 14. 25.

The Heaven must contain Jesus Christ, *until the time, that all things be restored*, saith St. *Peter* c. If *Christ* therefore *corporally*, according to his *Humanity*, be in *Heaven*, then is he not

b Gen. 9. 4. Lev. 17. 14.

c Acts 3. 21.

in the *Sacrament*.

As often as ye ſhall eat this Bread (not *Chriſt* his real Body) *and drink this Cup* (not the real Blood of *Chriſt*) *you ſhew the Lords death till he come*; ſaith St. *Paul* d. Therefore he is not come; which he muſt be, being under the *forms* of *Bread*, and *Wine*.

d 1 Cor. 11. 26.

Tranſubſtantiation beſides overthroweth the *nature* of the *Sacrament*. For where there is no *Element*, there can be no *Sacrament*. Becauſe Gods Word, coming unto the *Element*, maketh a *Sacrament*.

Finally it hath been the occaſion of much *Superſtition*, and *Idolatry*. For from hence proceeded the *Reſervation* of the *Tranſubſtantiated Bread* for ſundry *ſuperſtitious* purpoſes: hence the *Adoration* of the *Bread*, even as *God* himſelf, and that both of *Prieſt*, and *People*: hence the carrying about, in pompous *Proceſſion*, of the *Wafer-God*; and hence the *Popiſh Feaſt* called *Corpus-Chriſti*-day.

The right conſideration hereof hath moved all the *Churches Reformed* to ſhew their deteſtation hereof, both by their *Sermons*, and *Writings* e.

e Conf. Helv. 1. ar. 22. & 2. c. 21. Baſil. ar. 6. Witt. c. 19.

The Adverſaries unto this Truth.

Abominable therefore be the *Popiſh* Errors, *viz.* that

In the *Euchariſt* there is not the Subſtance of *Bread*, and *Wine*; but onely the meer *Accidents*, and *Qualities* a.

a Conc. Trid. Seſs. 3. Can. 3.

Subſtantially, and *really* the *Body* and *Blood*, together with the *Soul* and *Divinity* of our Lord *Jeſus Chriſt*, and therefore whole *Chriſt* is contained in the *Sacrament Euchariſtical* b.

b Teſt. Rhem. Annot. Mat. 26. 6.

Under each kind, and under every part of each kind ſeverally, whole *Chriſt* is compriſed c.

c Con. Trid. Seſſ. 3. Can. 2. Vaux, Cat. c. 4.

After the *Conſecration* in the wonderful *Sacrament* of the *Euchariſt*, the *Body* and *Blood* of our Lord *Jeſus Chriſt* is; and that not only in the *uſe*, while it is taken, but *afore* alſo, and *after* in the *Hoſts*, or *Conſecrated pieces*, reſerved, or remaining after the *Communion* d.

d Conc. Trid. Seſſ. 3. Can. 4.

In

In the Holy *Sacraments*, *Christ*, the onely-begotten Son of God, is to be adored with the worſhip of *Latria* e.

Marcus alſo, that deteſtable *Heretick*, held, that the *Wine* of the *Lords Supper* was converted into *Blood* f.

e Conc Trid. Seſſ. 3. Can. 5.
f Ephiphan. Hæreſ. 34.

PROPOSITION IV.

The Body of Chriſt *is given, taken, and eaten after an heavenly, and ſpiritual, not after a carnal ſort.*

The Proof from Gods Word.

The *regenerate* have in them a double Life, one *carnal*, the other *ſpiritual*.

The Life *carnal*, and *temporary*, they brought with them into this World: the *ſpiritual* was given unto them afterward in their *ſecond Birth* through the Word *a*.

The Life *carnal*, and *corporal* is common to all men *b*, good, and bad, and is maintained, and preſerved by *earthly*, and *corruptible Bread*, common alſo to all, and every man: the Life *ſpiritual* is peculiar onely to Gods Elect; and is cheriſhed by the *Bread of Life*, which came down from Heaven, which is *Jeſus Chriſt*, who nouriſheth, and ſuſtaineth the *ſpiritual Life* of *Chriſtians*, being received of them by *Faith* c.

Which *ſpiritual Bread* that he might the better repreſent, he hath inſtituted *earthly*, and *viſible Bread*, and *Wine*, for a *Sacrament* of his *Body*, and *Blood*. Whereby he doth teſtifie, that as verily, as we receive the *Bread* with the *Hands*, and chew the ſame with the *Teeth*, and *Tongue*, to the nouriſhing of this *Life temporal*: even ſo by *Faith* (which is in place of *Hands*, and *Mouth* to the *Soul*) we verily receive the *true Body*, and the *true Blood* of *Chriſt*, our onely *Savior*, to the cheriſhing of the *ſpiritual Life* in our *Souls*.

And herein there is a goodly conſent with the moſt of the *Reformed Churches*, and us *d*.

a 1 Pet. 1. 19.
b Joh. 6. 51.
c Joh. 6 35.
d Conf. Helv. 1. art. 22. & 2. c. 22. Baſil. ar. 6. Bohem. c. 13. Gal. art. 36. Belg. art. 35.

The Adversaries unto this Truth.

Joyntly we withstand the Adversaries thereof whosoever; as

The *Capernaites*, which thought the Flesh of our Lord might be eaten with *corporal* Mouths.

The *Synusiasts*, or *Ubiquitaries* a, which think the Body of *Christ* is so present in the *Supper*, as his said *Body*, with *Bread*, and *Wine*, by one, and the same Mouth, at one, and the same time, of all, and every Communicant, is eaten *corporally*, and received into the Belly.

The *Metusiasts*, and *Papists*, which believe, the Substance of *Bread*, and *Wine*, is so changed into the Substance of *Christ* his *Body*, as nothing remaineth but the *real Body* of *Christ*, besides the *accidents* of *Bread*, and *Wine* b.

The *Symbolists*, *Figurists*, and *Significatists*, who are of opinion, that the *Faithful* at the *Lords Supper* do receive nothing but *naked*, and *bare Signs*.

a *Aliqui* μετουσιασι *fugimus, sed in cognatum delabimur* συνουσιάσιν *pani, & vino substantiam equidem relinquendo, sed corporale* Christi *corpus ita coaduniendo, ut substantia substantiam vel localiter, vel definitive vel repletive, vel omnibus istis modis simul contineat: quod ipsum Profecto nil est aliud, quam* Transubstantiationis *quoddam quasi involucrum*, &c. *Jezler De diutur. bellis Euchar. p.* 18. b After Consecration there is neither Bread, nor Wine, left in this Sacrament; *saith* Vaux *in his Catech.* By the virtue of the words of *Consecration*, the substance of *Bread* is turned, and changed into the very *Body* of *Christ*: and the substance of *Wine* is turned into the *Blood* of *Christ*, the *Holy Ghost* working by a *Divine Power*. So that *Christ* is wholly under the form of *Bread*; and in every part of the *Host*, being broken, *Christ* is wholly. Also under the form of *Wine*, and every part thereof, being separated, *Christ* is wholly. *Canis. Catech. c.* 4. Romanenses *introduxerunt* μετουσίασιν *vos* (Lutherani) συνουσίασιν, *ejus sororem, & plurimorum errorum matrem*, πανταχόθητα. Jezler. De diutur. bellis Euchar. p. 31. b.

PROPOSITION V.

To reserve, carry about, lift up, or worship the Sacraments *of the* Lords Supper, *is contrary to the Ordinance of* Christ.

The Proof from Gods Word.

The true, and lawful use of this *Sacrament* hath been afore set down:

down: And therefore it may ſuffice us to be remembred, how the *Lords Supper* was ordained, that the *Bread* ſhould only be broken, and eaten *a*, the *Cup* ſhould only be given, and drunken *b*, and all this is done in remembrance of *Chriſt* c.

And ſo alſo teſtifie the *Churches Reformed* d.

The Adverſaries unto this Truth.

But, contrary to the inſtitution of *Chriſt*, the *Papiſts* abuſe this Holy *Sacrament*. For

They reſerve the ſame: and not onely ſo, but take it to be a Catholick, a pious, and neceſſary *Cuſtome*, ſo to reſerve it *a*. And beſides, they think every piece, and particle of the *Sacrament* ſo reſerved, is the very *Blood* of *Chriſt b*.

They carry it about, both unto *ſick folks*; hence ſaith the *Feſtival* c, *As often as any man ſeeth that body at Maſs, or born about to the ſick, he ſhall kneel down devoutly, and ſay his* Pater noſter, *or ſome other good Prayer in worſhip of his Sovereign Lord*:

And alſo through *Cities*, and *Towns*. For whenſoever the *Pope* goeth any journey, the *Sacramental Bread* is carried before him on an ambling *Jennet*; as the *Perſian* Kings have before them carried their *Orſmuda*, or *Holy Fire* d.

In *Spain*, even at this day, in the time of the Peace between the two mighty Kings of *Great Britain*, and *Spain*, thoſe *Engliſh* men, as meeting the *Sacrament* in the Streets, will neither do reverence thereunto, nor go aſide, nor turn into ſome houſe, do fall into the danger of the not *holy*, but *bloody Inquiſition* e.

They *worſhip* it, and for the ſame have ordained a certain ſet, and ſolemn *Feaſt*, called *Corpus Chriſti*-day, on which the *Sacrament* is born about, lifted up, and moſt *idolatrouſly* adored *f*.

a Mat. 26. 26, Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16, 11. 24.

b Mat. 26. 27. Mar. 14. 23. Luke 22, 17. 1 Cor. 11. 25.

c Luke 22 19. 1 Cor. 11, 24, 25.

d Conf. Helv. 2. c. 21. Baſil. ar. 6. Bohem. c. 13. Auguſt. ce Miſſa, art. 1. Saxon. art. 14. Witt. c. 19.

a Conc. Trid. Seſſ. 3. Can. 6.

b Ibid. Can. 4.

c Feſtival, 4. Sermons, fol. 196. b.

d See *Cerem. Pontif.* lib. 1. When the *Pope* goeth from one people to another, he ſendeth before him, yea, and ſometime a day, or two daies journey, his *Sacrament* upon an Horſe, carrying at his neck a little *Bell*, accompanied with the ſcum, and baggage of the *Roman* Court. Thither go the Diſhes, and Spits, old Shoes, Caldrons, and Kettles, and all the Scullery of the *Court*, Whores, and Jeſters. Thus the *Sacrament* arriveth, with this honourable Train, to the place whither the Pope is to come: it there waiteth his coming. And when the Maſter is known to approach near the people, it goeth forth to receive him. So *Cypr. Valera*, a *Spaderd*, in his Treatiſe *of the Pope, and his Authority*, p. 17.

e Act of the Peace, *&c.* anno 1604, ar. 2. in the end touching a *Moderation*, &c.

f Conc. Trid. Seſſ. 3. Can. 3.

ARTICLE XXIX.

Of the wicked, which do not eat the *Body*, and *Blood* of *Christ*, in the use of the *Lords Supper*.

The wicked, and such as be void of the lively Faith, although they do carnally, and visibly press with their teeth (as St. Augustine *saith, the* Sacrament *of the* Body, *and* Blood *of* Christ; *yet in no wise are they partakers of* Christ, *but rather, to their condemnation, do eat, and drink the Sign, or Sacrament of so great a thing.*

The Proposition.

The wicked, and such as be void of a lively Faith, do not eat the Body, *nor drink the* Blood *of* Jesus Christ, *in the use of the* Lords Supper.

The Proof from Gods Word.

SAint *Paul* doth shew, how the *Supper* of the *Lord* is received of some worthily, which do examine, and judge themselves *a*, and discern the *Lords Body* b, as also do abstain from the Table of *Devils* c. How these do participate of the *Body*, and *Blood* of *Christ*, it hath already been shewed in the last-mentioned, *Article*, *Prop.* 4.

Again, of others the same is unworthily received *d*; that is to say, which do not examine themselves, nor judge *e*, neither discern the *Lords Supper* f, and do communicate at the Table of the *Lord*, and at the Table of *Devils* g. These may receive the *Sacrament*, but not the *true Body* of *Christ*. The Reasons be; for that

a 1 Cor. 11. 28.
b Ibid. 29.
c 1 Cor. 10 31.
d 1 Cor. 11. 28, 29.
e Ibid. 30. 31.
f Ibid. 29.
g 1 Cor. 10. 21.

They

They lack the *Wedding-Garment* h, which is Faith, and the righteouſneſs of *Chriſt*.

They are no Members of the *true Church*, the Head whereof is *Jeſus Chriſt* i.

They have no promiſe of heavenly refreſhing, becauſe they are without a likely Faith k.

Therefore they procure unto themſelves moſt heavy puniſhments l; as Diſeaſes, Death, Guiltineſs of the Body, and Blood of *Chriſt*, and therewith Damnation.

Of this judgment be other *Churches Chriſtian*, and *Reformed* beſides m.

h Mat. 22. 11, 12.
i Epheſ. 4. 15, &c.
k Joh. 6. 35.
l 1 Cor. 11. 27.
m Conf. Helv. in the Declar. of the *Lords Supper*. Helv. 2. c. 21. Baſil. ar. 6. Bohem. c. 13. Gal. ar. 37. Belg. art. 37.

Errors, and Adverſaries unto this Truth.

The Adverſaries of this Doctrine are

The *Ubiquitaries*, both *Lutheran*, and *Popiſh*: they ſaying, the very *Body* of *Chriſt*, at the *Lords Supper*, is eaten as well of the *wicked* as of the *godly* a; theſe affirming, that all *Communicants*, *bad* and *good*, do eat the *very*, and *natural* Body of *Chriſt Jeſus* b; they ſaying, that the *true*, and *real* Body of *Chriſt*, *in*, *with*, *under* the Bread, and Wine, may be eaten, chewed, and digeſted even of *Turks*, which never were of the *Church* c, and theſe maintaining, that under the form of Bread, the ſame *true*, and *real* Body of *Chriſt* may be devoured of *Dogs*, *Hogs*, *Cats*, and *Rats* d.

a Sturmius, Anti-Pap. 4. par. 1. p. 58.
b Teſt. Rhem. Annot. 1 Cor. 11. 27.
c So reporteth *Sturmius* in his Anti-Pap. 4. par. 2. pag. 106
d Alex. Hales par. 4. q. 44. & D. Thom. par. 5. q. 8. art. 3.

ARTICLE XXX.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lords Sacrament, *by* Chriſts *Ordinance, and Commandment, ought to be miniſtred to all* Chriſtian *men.*

The

The Propoſition.

The people muſt be partakers not only of the Bread, *but alſo of the* Wine, *when they approach unto the* Lords Table.

a Mat. 15. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 10. 16. 11. 23, 24.
b Mat. 26. 23. Mark 14. 23. Luke 22. 20. 1 Cor. 10. 16. 11. 25.
c Conf. Helv. 9. ar. 22. & 2. c. 21. Bohem. c. 13. Gal. art. 36 3, 8. Belg. ar. 35. Auguſt. de Miſſa, art. 1, 2. Saxon. 15. Wittemb. c. 19. Suev. c. 18.

The Proof from Gods Word.

OUr Lord and Savior *Chriſt* hath ſo inſtituted his *Supper*, as he will have not onely the *Bread*, but alſo the *Cup* to be delivered unto all *Communicants*. So find we in the Word of God, namely,

That the *Bread* muſt be given to *All*, and eaten of *All* a.

The *Cup* is to be given to *All*, and to be drunken of *All* b.

Hereunto ſubſcribe the *Churches* c.

The Adverſaries unto this Truth.

a Gal. 3. 15.

Though it be a Mans Covenant, yet when it is confirmed, no man doth abrogate, or addeth any thing thereunto a. What impudency then, yea, what impiety do they ſhew, which alter this Ordinance of God?

b Epiphan.
c Philaſtrius.
d Auguſt. de Hæreſ.
e J. Faber de Rel. Moſcov.
f Epiphan.
g Theodoret.
h Epiphan.
i Leo, Ser. 4. Quadrageſ.
k Conc. Trid. Seſſ. 4. Can. 1. & Seſſ. 21. Can. 1, 2, 3.
l Cenſura Colon. *pag.* 289.

Some, by *adding* thereto: ſo added was unto the *Bread Cheeſe* by the *Artotarites* b; *Blood* by the *Cataphrygians* c; the *Seed of Man* by the *Manichees* d; unto the *Wine warm Water* by the *Moſcovites* e.

Some by *taking* there-from: ſo the *Encratites* f, the *Tatians* g, the *Serverians* h, uſe no *Wine* at all; the *Manichees* do miniſter onely the *Bread* i, the *Papiſts*, though they uſe both kinds, yet they alwayes deny the *Cup* unto the People, and unto the *Prieſts* alſo, when they ſay not *Maſs* k; affirming, that The People, participating of the *Cup*, thereby perceive no fruit of *ſpiritual comfort*; but receive to themſelves *damnation* l.

It is not by Gods, but Mans Law, that *Lay-perſons* communicate

municate, either in *both kinds*, or in *one* m.

Notwithstanding, that *Christ* instituted the *Sacrament* to be received under *both kinds*, and the *Primitive Church* accordingly did so administer the same: *Hoc tamen non obstante*, yet this notwithstanding, it is to be taken of the *Laity* but under *one kind* n.

Some, by *confounding* the *Elements*. So the *Moscovites* do mingle *Bread* and *Wine* together o: and the *Papists* make a mixture of *Wine* and *Water*, maintaining, that *Water* must be mix'd with *Wine* at the Consecration of the *Blood* p: and then that mixture of *Water* with *Wine* without sin cannot be omitted q.

Some, by *changing* the *Elements*. So the *Aquarians*, and the *Hydroparastites* for *Wine* administred, and gave *Water* unto the people r.

m Ibid. p. 183.

n Conc. Constan. Sess. 13.

o Surius, Comment. an. 1501. pag. 31.

p Catec. Trid.

q Ibid.

r Theodoret.

ARTICLE XXXI.

Of the one Oblation of *Christ* finished upon the *Cross*.

The offering of Christ *once made*, 1 *is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole World, both* original *and* actual: *and there is none other satisfaction for sin, but that alone. Wherefore* 2 *the Sacrifices of* Masses, *in the which it was commonly said, that the* Priests *did offer* Christ *for the* quick, *and the* dead, *to have remission of pain and guilt, were blasphemous Fables, and dangerous Deceits.*

The Propoſitions.

1. The Blood of *Jeſus Chriſt* once ſhed for mankind upon the *Croſs* is a perfect Redemption, Propitiation, and Satisfaction for all the ſins of the whole World.

2. *Sacrifices* of the *Maſs* are moſt blaſphemous Fables, and dangerous Deceits.

a See Art. 1. Pr. 4. Art. 22. Pr. 1, 2. Ar. 20. Pr. 2.
b Act. 20. 28. Rom. 5. 6, &c. Gal. 3. 13. 1 Cor. 6. 28. 1 Pet. 1. 18, 19.
c Act. 10. 43. Rom. 3. 25. Heb. 9. 12, &c. 28. 1 Joh. 2. 2. 1 Joh. 4. 10.
d Joh. 1. 29. 1 Pet. 3. 18. 1 Joh. 1. 7.
e Conf. Helv. 1. art. 11. & 2. cap. 11, 15. Baſil. art. 4. Bohem. c. 6. Gal. art. 13, 16, 17. Belg. ar. 20, 22 Aug. art. 34. Saxon. art. 3. Wittenb. c. 2, 5 Suev. c. 2, 3.
a Epiphan.
b D. Iren. l. 1. c. 29.
c D. Hieron. ad Marcel. l. 2.
d D. Cypr. lib. 4. Epiſt. 2.

Propoſition I.

The Blood of Jeſus Chriſt *once ſhed for mankinde upon the* Croſs *is a perfect Redemption, Propitiation, and Satisfaction for all the ſins of the whole World.*

The Proof from Gods Word.

OF the benefits redounding unto mankinde by *Chriſt* his offering up of himſelf upon the *Croſs*, we have in ſundry places afore *a* ſpoken, and by the Word of God proved him to be the perfect *Redemption* b, *Propitiation* c, and *Satisfaction* d, for all the ſins of the whole World, both *original* and *actual*.

Hereunto the *Churches* of God bear witneſs *e*.

The Errors and Adverſaries unto this Truth.

Hereby it is evident to the eyes of all godly perſons, that accurſed be the Errors of them which do affirm, that

From the beginning of the world, until the fifteenth year of the Emperour *Tiberius*, none at all were ſaved. The Error of *Manes* the *Heretick* a.

Mans Body is not capable of Happineſs, but the Soul onely; and yet no Souls ſhall be ſaved, but their own: ſaid the *Marcionites* b.

All Men and Women that ſin after *Baptiſm*, are undoubtedly damned. In this Error were the *Montaniſts* c, and the *Novatians* d.

Our

Our Salvation is of our ſelves; ſo ſaid *Melchior Hoffman*, an *Arch-Heretick* e.

Man is reſtored to Grace of Gods meer Mercy, without the means of *Chriſts* Blood, Death, and Paſſion. One of *Matthew Hamants* blaſphemous Aſſertions f.

The Saviour of *Men* is *Jeſus Chriſt*, a Man, and came into the world to ſave no *Women*, but *Men*, ſay ſome *Papiſts* g, and redeemed the ſuperior World onely, which is *Man*, ſaid *Poſtellus* the *Jeſuit* h: and yet not all Men neither; for St. *Francis* hath redeemed ſo many as are ſaved ſince his dayes, ſay the *Franciſcan Friers* i.

The *Savior* of Women, from her time till the end of the world, is St. *Clare*, affirm ſome k: other *Papiſts*, as *Poſtellus* ſaith, it is one *Mother Jane* l.

The *Saviour* of *Men* and *Women*, is St. *Mary*, through her *Virginity*, ſay ſome m; is St. *Chriſtina*, by her *Paſſion*, ſay other *Papiſts* n.

There is no ſufficient *Sacrifice* yet offered for the ſins of the World. One of *Kets* Errors.

Chriſt hath ſatisfied, and was offered onely for *original ſin*; an Error of *Thomas Aquinas*.

Sins *actual* and *venial*, are taken away by *ſacred Ceremonies* o, by a *Biſhops Bleſſing* p, by a *Prieſts Abſolution* q.

Sins *actual* and *mortal*, be remiſed by a *Pardon* from ſome *Biſhop*, or from the *Pope* of *Rome* r.

e Bulling contra Anabap. l. 2. c. 13.
f Holinſh. Chr. fol. 1299.
g Dial. of Dives, & Paup. 6. com.
h Jeſuits Catec. l. 8. c. 10. p. 28. b.
i Conf. S. *Fran.*
k P. Mornæus, Tract. De Eccl. c. 9.
l Jeſuits Catec. l. 8. c. 10.
m Dial of Dives, & Paup. 6. com. c. 10.
n Dionyſ. Car. de 4. Hom. Noviſ. art. 50.
o Teſt. Rhem. Annot. marg. p. 258.
p Ibid. Annot. Mar. 19. 12.
q Vaux Catech. c. 4.
r See Art. 22. Pr. 2.

Propoſition. II.

The Sacrifices of the Maſs *are moſt blaſphemous Fables, and dangerous Deceits.*

a Teſt. Rhem. Ann. Mat. 24. 15.
b Conc. Trid. Seſ. 22 Can. 3. Cat. Trid. de S. Euch.
c Con. Trid. 1. ibid.
d Catech. Trid. ibid.

The *Papiſts* deliver how the *Maſs* is a *Sacrifice* a, a *Sacrifice Propitiatory* b, a Sacrifice propitiatory *for the quick and the dead* c, the *ſame* propitiatory Sacrifice, that was offered by *Chriſt* himſelf upon the *Croſs* d.

A *Sacrifice*, in which, by vertue of a few, even five words (mum-

(mumbled by a *Prieſt*) *Chriſt*, even that *Chriſt* which hung upon the *Croſs*, is contained *e*.

A *Sacrifice*, ſerving for *all* Perſons, *quick*, and *dead*, to *purge* them from their *ſins*, to *eaſe* them of their *pains*, to *ſatisfie* for their *puniſhment* f, and for all neceſſities *corporal* and *ſpiritual* g.

A *Sacrifice propitiatory* of *Jeſus Chriſt* really offered to God the *Father*, and that often, in the honour of *dead Saints* h.

A *Sacrifice*, wherein *Chriſt* is ſo glorioufly, as it is to be *adored*, even with *divine Worſhip*, both of *Prieſt* and *People* i.

A *Sacrifice meritorious* to all men, for whom it is offered, although they be not *living*, but *dead*; not *preſent*, but *abſent*; not endued either with *zeal*, or *knowledge*, but quite deſtitute of *Faith*; and that *ex opere operato* k.

Hereby are we to note, firſt *blaſphemous Fables*. For

It is a *Fable*, that the *Maſs* is a *Sacrifice*, and that *propitiatory*: a *Fable*, that a few words of a *Prieſt* can change *Bread* into a *living Body*, yea, *many Bodies* with their *Souls*, and that of *Jeſus Chriſt*, *God* and *Man*: a *Fable*, that *one* and the *ſame Sacrifice* is offered in the *Maſs*, which was offered on the *Croſs*: a *Fable*, that the ſaid *Maſs* is any whit profitable for the *quick*; much leſs for the *dead*.

Next, *dangerous Deceits*. For hereby men are to believe, that

Creatures may be *adored*; contrary to *Gods Word* l.

Chriſt is often offered; contrary to the *Scripture* m.

The *Prieſt* offereth up *Chriſt*; contrary to the Scripture n.

Sins be forgiven without Blood; contrary to the *Scripture* o.

Chriſt died but *once*, but dieth *daily*; contrary to the *Scripture* p.

Faith is not neceſſary in *Communicants*; contrary to the *Scripture* q.

We are to adore *Chriſt*, as alwaies *preſent*; contrary to the *Scripture*, where we are taught to remember him *abſent* r.

The *favor* of *God* by Money may be purchaſed from a *Prieſt*; con-

e Conc. Trid. Seſ. 3. Can. 4.
f Conc. Trid. Seſ. 22. Can. 3.
g Howl. 7. Rea.
h Conc. Trid. Seſ. 21. Can. 3. Seſ. 22. Can. 5.
i Ib. Seſ. 3. Can. 5.
k Albert. Mag. de Sacr. Euch. Howl. 7. Reaſ.
l Thou ſhalt not bow to them, nor ſerve them, *Exod.* 20. 5.
m By his own Blood entred he in once unto the holy place, *&c. Heb.* 9. 12, *&c.* He was once offered, *Ib.* 28.
n He offered up himſelf, *Hebr.* 7. 27.
o Without ſhedding of Blood is no remiſſion, *Heb.* 9. 22.
p It is appointed unto men, that they ſhall once dye, *Heb.* 9. 27.
q Without Faith it is unpoſſible to pleaſe God, *Hebr.* 11. 6.
r Luk. 22. 19. 1 Cor. 11. 25.

contrary to the Scripture *f*.

All which their Fables and Deceits do tend to the utter abolishing of true Religion. Therefore justly have we, and our godly Brethren abandoned the *Mass* t.

Accursed then stand those *Papists* before God, which take the *Mass* to be the *Sacrifice* of Christs Body and Blood *u*, and the onely Sovereign Worship due to God in his *Church* x.

f 1 Pet. 1. 18, 19.

t Conf. Helv. 1. art. 22. & 2. c. 20, 21. Basil. art. 6. Bohem. c. 13. Belg. art. 35. Aug. de Missa, art. 13, Saxon. art. 14. Wittemb. c. 19. Suev. c. 19.

u Conc. Trid. Sess. 6. Can. 2. & Catec. Trid. de S. Euchar.

x Test. Rhem. Annot. Mat. 24. 15.

ARTICLE XXXII.

Of the Marriage of Priests.

Bishops, Priests and Deacons 1. *are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: therefore it is lawful also for them;* 2. *as for all other* Christian *men, to marry at their own discretion, as they shall judge the same to serve better to godliness.*

The Propositions.

1. By the VVord of God it is lawful for *Bishops*, and all other Ecclesiastical Ministers, to marry at their own discretion.

2. It is lawful by the VVord of God for all *Christian* Men and VVomen, to marry at their own discretion in the fear of God.

Proposition I.

By the Word of God it is lawful for Bishops, *and all other Ecclesiastical Ministers, to marry at their own discretion.*

The

The Proof from Gods Word.

NEither the Single, nor the Wedded life is enjoyned any man, much leſs any Calling of men by the Word of God. And that Eccleſiaſtical Miniſters in particular may marry, it is evident both from the Old, and the New Teſtament.

From the Old Teſtament, both by the Commandments given unto the *Prieſts* for the choice of their Wives *a*, and by the examples alſo of religious *Prieſts*, as *Aaron* b, *Eli* c, *Zacharias* d, *&c.* and Prophets, which were all married, as it is thought, except *Jeremy*.

From the New Teſtament, by the words of St. *Paul*, who ſaith, A *Biſhop* muſt be the Husband of one Wife, ; one, that hath children under obedience *e*. An *Elder* muſt be unreprovable, the Husband of one Wife, having faithful children *f*, *Deacons* muſt be the Husbands of one Wife ; and have Wives that be honeſt, not evil ſpeakers, *&c.* g. and by the example of *Peter* h, *Paul* i, yea of the Apoſtles *k*, who were all married married men, *John* the *Evangeliſt* onely except, as ſome think.

All ſincere Churches, and Profeſſors ſubſcribe hereunto *l*.

a Levit. 21.7.
b Levit. 22.1.
c 1 Sam. 3.13.
d Luk. 1. 5.
e 1 Tim. 3.2, 4.
f Tit. 1.5, 6.
g 1 Tim. 2. 11, 12.
h Mat. 8.14.
i Phil. 4.2.
k 1 Cor. 6.5.
l Conf. Helv. 1. art. 37. & 2. c. 29. Baſil. ar. 1. Sect. 1, 2. Boh. c. 6, 16. Gal. ar. 24. Aug. de abuſ. Sax. art. 18. 21. Witt. c. 21, 26. Suev. c. 12.

Adverſaries unto this Truth.

And none of Gods Churches, or people be of the minde

Either of the *Vigilantians*, that all and every one of the *Clergy* is neceſſarily to marry, or not to be admitted for a Miniſter *a*.

Or of the *Jovinians*, whoſe Elect *Prieſts* might not marry *b*.

Or of the *Papiſts*, who teach, that

From the Apoſtles time it was never lawful for *Prieſts* to marry *c*.

The three Orders of *Deacons*, *Sub-Deacons* and *Prieſts* are bound not to marry *d*.

a D. Hier. adverſ. Virgil.
b D. Aug. epiſt. 74.
c Maior. Clyp. milit. Eccleſ.
d Teſt. Rhem. Annot. marg. p. 571.

After

After *Orders* to marry, it is not lawful *e*; it is to turn back unto *Satan*, an Apoſtaſy *f*.

None may be a Prieſt, though he will vow a ſingle life, if he have been a married man *g*.

For a *Prieſt* to play the Whore-maſter, it is leſs offence, then to take a Wife. This was the Speech of Cardinal *Campeius* h. And moſt famous is the *Romiſh Clergy* for their unclean, and uncontinent life. Hence written is it

Of Pope *Paul* the *Second*,

Anxia teſticulos Pauli *ne* Roma *requiras*:
Filia huic nata eſt; hæc decet eſſe marem.

Of Pope *Innocent* the *Eighth*,

Bis quatuor Nocens genuit puellulos,
Totidem ſed & Nocens genuit puellulas.
O Roma, *poſſis hunc merito dicere Patrem.*

Of Pope *Alexander* the *Sixth*,

Non ſpado Alexander *fuerat*, Lucretia *nempe*
Illius conjux, nata, nurusque fuit.

Of the *Prieſts*,

Multi vos Sanctos, multi vos dicere Patres
Gaudens, & vobes nomina tanta placent:
Aſt ego vos Sanctos non poſſum dicere; Patres
Poſſum, cum natos vos genniſſe ſciam.

Of the *Jeſuits*,

" With Women ye lye not, but with Males rather,
Speak *Jeſuit*, how canſt thou be a Father? *&c.* i.

e Ibid. An. 1 Tim. 3. 2.
f Ibid. An. 1 Tim. 5. 15.
g Ibid. An. 1 Tim. 3. 2.
h Sleid. Com. 1 Tim. 5. 9. 1. 4.
i Jeſuits Cat. 2. B. cap. 5. p. 114. b.

Propoſition II.

It is lawful by the Word of God for all Chriſtian *Men and Women to marry at their own diſcretion, in the fear of God.*

The Proof from the Word of God.

THE Spirit of God ſaith unto Men and Women in all Ages,

Bring forth fruit, and multiply, and fill the earth *a*.

a Gen. 1. 27, 28.

Marriage is honourable among all men, and the bed undefiled *b*.

b Heb. 13. 4.

To avoid fornication, let every Man have his Wife, and every Woman have her Husband *c*.

c 1 Cor. 7. 2.

If they cannot abſtain, let them marry *d*.

d Ibid. 9.

Notwithſtanding, in ſaying, that *Chriſtians* may marry at their diſcretion, the meaning is not, that any may marry, if they think good, either within the degrees of Kindred and Affinity, prohibited by wholeſome Laws; or without the conſent of Parents, or of others in the room of Parents, if they be under tuition; or to other ends then God hath prefixed.

e Conf. Helv. 1. art. 37. & 2. c. 29. Bohem. c. 19. Gal. 25. 24. Aug. de abuſ. ar. 4, 5. Saxon. ar. 18. Witt. c. 21, 26. Suev. c. 22.

So teſtifie with us the *Reformed Churches* e.

Errors, and Adverſaries unto this Truth.

Greatly hath this truth been croſſed, and contradicted. For

a Heyd. de Deſcrip. urbis Hieroſol. l. 3. *b* D. Iren. *c* Auguſt. de Hæreſ. *d* Leg. Epiſt. 93. c. 7. *e* Euſeb. *f* Epiphan. *g* Philaſtr. *h* Epiphan. *g* Philaſtr. *h* Epiphan. *i* Teſt. Rhem. Annot. 1 Tim. 5. 6. *k* See above Art. 25. Pr. 8. *l* Magd. Eccl. Hiſt. Cen. 12. cap. 25. *m* D. Auguſt. de Hæreſ. *n* D. Iren. *o* Hiſt. D. Georgii.

Some leave it not to men and womens diſcretion, but compel them, whether they will or not, to marry: ſo did the *Oſſenes* a.

Some utterly do condemn marriage; as did the *Gnoſticks* b, the *Hieracites* c, the *Priſcillianiſts* d, the *Montaniſts* e, the *Saturnians* f, the *Aerians* g, the *Apoſtolicks* h.

Some allow of the wedded life: yet not in all ſorts of perſons. For

The *Papiſts* forbid all Clergy-men to marry *i*: as alſo all God-Fathers, God-mothers, and whoſoever be of ſpiritual kindred *k*.

Some will have none to marry but Virgins, and ſingle perſons; as the *Henricians* l.

Some condemn all iteration of marriage, or twice marrying, the husband or wife being dead; ſuch Hereticks were the *Catharans* m, *&c.*

Some would have women, though married, to be all common, as the *Nicolaitans* n, and *David-Georgians* o.

Some will not marry according to Gods Ordinance, but think

think, that *one Man*, at one and the same time, may have *many Wives*. In which Error were the *Hermogenians* p; and are the *Cbinites* q.

p Tert. adverſ. Hermog.
q Beza, Epiſt. 10, 11.

ARTICLE XXXIII.

Of *Excommunicate* Perſons, how they are to be avoided.

That Perſon, 1 *which by open denuntiation of the* Church *is right cut off from the Unity of the* Church, *and* Excommunicated, *ought to be taken of the whole multitude of the Faithful, as an* Heathen, *and* Publican; 2 *untill he be openly reconciled by Penance, and received into the* Church *by a Judge, that hath authority thereto.*

The Propoſitions.

1. The Perſon that is rightly by the *Church Excommunicated*, is of all the Faithful to be taken for an *Heathen*, and *Publican*.

2. An *Excommunicate* Perſon, truly repenting, is to be received into the *Church* again.

Propoſition I.

The Perſon that is rightly by the Church Excommunicated, *is of all the Faithful to be taken for an* Heathen, *and* Publican.

The Proof from Gods Word.

THe moſt ſevere and uttermoſt puniſhment, that the *Viſible Church* can inflict upon the wicked and ungodly of this World, is *Excommunication*; which is a part of *Diſcipline* to be exerciſed, and that upon urgent occaſions, and it is commended unto the *Church* even by God himſelf, who in his Word hath preſcribed,

1. Who are to *Excommunicate*; namely, ſuch as have authority in the *Church* a.

2. Who are to be *Excommunicated*, even two ſorts of men, whereof the one *pervert* the *ſound Doctrine* of the Truth; as did *Hymenæus*, and *Alexander* b: the other be *defiled* with *notorious wickedneſs*; as that *inceſtuous* Perſon at *Corinth* was c.

The *manner* of proceeding in *Excommunication*, namely, firſt by gentle *Admonition*, and that once or twice given d, with the *Spirit of meekneſs* e, even as to a *Brother* f, if the fault be not notoriouſly known: and next by *open Reprehenſion* g, afterward by the *publick Cenſure* of the *Church*, to put him from the company of the *Faithful* h, to deliver him unto *Satan* i, and to denounce him an *Heathen*, and a *Publican* k, if none *Admonitions* will ſerve, and the *Crime* and *Perſons* be very offenſive.

A Man ſo cut off from the *Congregation*, and *Excommunicated*, is of every godly Profeſſor to be avoided l; and not to be *eaten* withall m, not to be *companied* withall n, nor to be *received into houſe* o.

This *Cenſure* is had in great reverence and eſtimation among the Faithful Servants of God p.

a Mat. 18. 17. 1 Cor. 5. 4, 5. 2 Cor. 3. 13, 14. 1 Tim. 3. 6.
b 1 Tim. 1. 20.
c 2 Cor. 5. 1.
d Tit. 3. 10. Mat. 18. 15.
e Gal. 6. 1.
f 2 Theſ. 3. 15.
g 1 Tim. 5. 20.
h 1 Cor. 5. 13.
i Ibid.
k Mat. 18. 17.
l Rom. 16. 17.
m 1 Cor. 5. 11.
n Ibid. 9.
o 2 Joh. 10.
p Conf. Helv. 1. ar. 19. & 2. c. 18. Bohem. c. 9, 14. Gal. ar 29, 33. Belg. ar. 30. Saxon. ar. 11, 27. Aug. de abuſu, ar. 7. Wittemb. ar. 21. Suev ar. 13.
a Paulus Diaconus.

Errors, and Adverſaries unto this Truth.

1. Adverſaries unto this Doctrine be they,

Who utterly condemn all *Cenſures Eccleſiaſtical*, and ſo *Excommunication*; ſaying, how the Wicked are not *Excommunicable*; ſo did the *Puſilians* a.

Here-

Hereticks, holding other Points of Religion soundly, for their private and singular Opinions, are to be *Excommunicated*; so the *Pelagians* b.

Christians, cleaving unto the Foundation, which is *Christ*, are not by *Excommunication* to be thrust out of the *Church* for any other Errors or Misdemeanors whatsoever. Of which Opinion be sundry Divines of good regard c.

2. VVhich allow the *Censure* of *Excommunication*; so it be done.

Not (as with us it is) by *Commissaries*, *Chancellors* d, or *Bishops* e; but in every *Parish* f; and that either

By the *whole Congregation* g, or by the *Eldership*, and the *whole Church* h; or by every *Minister* i, yea, every *Member* k of the *Church*; or finally, if not *by*, yet not *without* the *consent* of his *Pastor*, who is to be *Excommunicated* l.

3. Which rightly *use* not, but *abuse* the *Censure* of *Excommunication*; drawing the same forth

Against what they list, even against *dead Bodies*, dumb *Fishes*, *Flies*, and *Vermine*, when they have annoyed them. For this the *Papists* are famous, or infamous rather. The *dead bodies* of *Wickliff*, *Bucer*, *Paulus Fagius*, were *Excommunicated* after they were *dead*, and *buried* m.

The *Bishop* of *Canaglion*, *Anno Domini* 1593. very *Catholickly* accused the mute *Fishes* n.

St. *Bernard* denounced the *Sentence* of *Excommunication* against *Flies* o.

And against whom they please: so the *Apostolicks Excommunicated* all that were *married*, onely for that they were *married* p. *Diotrephes* thrust the *Brethren* out of the *Church* q. The *Brownists Excommunicate* whole *Cities*, and *Churches*: the *Papists Excommunicate* even *Kings* and *Emperors*. *Queen Elizabeth* of Blessed Memory was *Excommunicated* by three *Popes*, *Pius Quintus*, *Gregory the Thirteenth*, and *Sixtus Quintus*. The *Puritans* mislike, and finde great fault, that *Excommunication* is not exercised against *Kings* & *Princes* r. *Barrow* saith *f*, that a *Prince* contemning the *Censures* of the *Church*, is to be diffranchized out of the *Church*, and delivered over unto *Satan* t.

b Prosper de ingratis.
c Wolf. Musc. Cram. p. 63. Jezler. lib. de diuct. bel. Euchar. p. 73. b.
d Sold. of Bar.
e Assert. Polit. an. 1604. *Bishops* are to be obeyed neither when they *cite*, nor when they *Excommunicate*, saith the *Mar-Prelate*, Thes. 46, 82, 83.
f Demon. of Dis. c. 12.
g Hunt. of the For. E. 1.
h T. C. 1. Rep. p. 146.
i Answ. to Mr. Cartw. Let. p. 30.
k Bar. Discov. p. 20.
l Petition of the 100.
m Act. & Mon.
n Merc. Gallo. lib. 6. p. 592.
o Pet. de Natal. in vita Bernard.
p Epiphan.
q 3 Joh. 10.
r Answ. to Mr. Cartw. Letter p. 30.
f T. C. Rep. 2.
t Bar. Discov. p. 14.

Alſo for what things they liſt, even for *May-games*, and *Robin Hoods* matters; as ſometimes it was denounced in *Scotland* by the *new Preſbytery* v; and for all Crimes which by Gods Law deſerve death; and for all things, that to Gods people be ſcandalous; yea, not onely for all matters Criminal, but alſo for the very ſuſpicion of Avarice, Pride, *&c.* x.

v Surv. of Diſc. 29. p. 148.

x Knox. Order of Excom. in *Scotland*, p. 2.

4. Laſtly, which favour the right and true *Excommunication*, but exerciſe it not, being bound thereunto.

Propoſition II.

An Excommunicate *Perſon, truly repenting, is to be received into the* Church *again.*

The Proof from Gods Word.

Sundry be the Reaſons and Ends, why *Excommunication* is uſed: as

That a wicked Liver, to the reproach of the Goſpel, be not ſuffered among the Godly and *Chriſtian* Profeſſors of true Religion.

That many Good men be not evil-ſpoken of, for a few Bad;

That good and vertuous Perſons may not be infected, through the continual or much familiarity of the wicked. For, as Saint *Paul* ſaith, *a little Leaven leveneth the whole lump* a.

a 1 Cor. 5. 6.

And that he, which hath fallen, through ſhame of the world, may at the length *learn to blaſpheme no more* b; and through *Repentance be ſaved* c.

b 1 Tim. 1. 20.

c 1 Cor. 5. 5.

Among all other *Cauſes* therefore of *Excommunication*, one is, and not the leaſt, that the Perſon *Excommunicated* may not be condemned utterly; but return unto the Lord by *Repentance*, and ſo be received again into the *Viſible Church*, as St. *Paul* willed the *inceſtuous* man ſhould be d.

d 2 Cor. 2. 7, &c.

The

The Adversaries unto this Truth.

Contrariwise the *Montanists* a, and the *Novatians* b, are of Opinion, that so many as after *Baptism* do fall into sin, be utterly damned of God, and therefore be not to finde favour at the *Churches* Hands.

a D. Heron. adv. Marc. l. 2.
b D. Cyprian. lib. 4. Epist. 2.

ARTICLE XXXIV.

Of the *Traditions* of the *Church*.

1 *It is not necessary, that* Traditions *and* Ceremonies *be in all places, one, or utterly like: for at all times they have been divers, and changed, according to the diversity of Countries, Times, and mens Manners; so that nothing be ordained against Gods Word.* 2 *Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the* Church, 3 *which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that other may fear to do the like) as he, that offendeth against the Common Order of the* Church, *and woundeth the Consciences of the weak Brethren.* 4 *Every Particular, or National* Church *hath authority to ordain, change and abolish* Ceremonies *or* Rites *of the* Church, *ordained onely by mans authority, so that all things be done to edifying.*

The Propositions.

1. *Traditions* or *Ceremonies* are not necessary to be like, and the same in all places.

2. No

2. No private man, of a self-will, and purposely, may in publick violate the *Traditions* and *Ceremonies* of the *Church*, which by common Authority be allowed, and are not repugnant to the Word of God.

3. *Ceremonies* and *Traditions* ordained by authority of man, if they be repugnant to Gods Word, are not to be kept and observed of any man.

4. Every *Particular* or *National Church* may ordain, change and abolish *Ceremonies* or *Rites*, ordained onely by mans authority, so that all things be done to edifying.

Proposition I.

Traditions *or* Ceremonies *are not necessarily to be like, or the same in all places.*

The Proof from Gods Word.

IF a necessity were laid upon the *Church* of God to observe the *same Traditions* and *Ceremonies* at all times, and in all places, assuredly neither had the *Ceremonies* of the *Old Law* been, as they are now *abolished* a; neither would the *Apostles* ever have given such *Presidents* of *altering* them, upon special reasons, as they have done.

For the said *Apostles* changed the *Times* and *Places* of their *assembling* together; the *People* of God *meeting*, and the *Apostles preaching*, sometimes on the *week* b, sometimes on the *Sabbath-dayes* c, sometimes *publickly* in the *Temple* d, in the *Synagogue* e, and in the *Schools* f; sometime *privately*, in *house after house* g, and in *chambers* h, sometime in the *day-time* i, sometime in the *night* k.

Neither kept they the *same* course in the *Ministration* of the *Sacraments*.

For, as occasion was offered, they both *baptized* in *publick Assemblies* l, and in *private houses* m, before *many* n, and when *none* of the *Faithful*, but the *Minister* onely, and the *party* to be baptized, were present o; and ministred likewise the *Supper* of

a Act. 6. 14. 10. 15. & 15. 1, &c. Gal. 2. 3, &c. Eph. 2. 14. Col. 2. 16.
b Act. 2. 46. 5. 21.
c Act. 13. 14, 17. 2. 18 4.
d Act. 2. 46. 3. 1. 5. 24.
e Act. 9. 20, 14. 1. 17. 10. 18. 4.
f Act. 19 9.
g Act. 5. 42.
h Act. 1. 13, 20. 8. 28. 30. 31.
i Act. 2. 46. 3. 1.
k Act. 20. 7.
l Act. 2. 46.
m Act. 10. 33. 10. 27, 28.
n Act. 18. 12. 10. 27, 28.
o Act. 8. 36.

of the Lord, in the *day-time* p, and at *mid-night* q, in the open *Churches* r, and in *private houses* s.

So nothing therefore be done against the Word of God, *Traditions* and *Ceremonies*, according to the diversity of Countries, and mens manners, may be changed, and divers.

Of this judgment with us be all *Reformed Churches*.

p Act. 2.46.
q Act. 20.11.
r 1 Cor. 11. 17.
s Act. 20. 7. 2.46.
t Conf. Helv. 2. c. 17,27. Bohem. c.15. Gal. ar. 22. Belg. ar. 32. Aug. ar. 15. & ar.7. touch. abuses. Sax. ar.20. Wittemb. ar. 35. Suev. c. 14.

The Errors and Adversaries unto this Truth.

They are greatly deceived therefore, which think, that

The *Jewish Ceremonies*, prescribed by God himself for a time unto the *Jews*, are to be observed of us *Christians*. Such were the *Old Hereticks*, the *false Apostles* a, the *Cerdonites* b, the *Cerinthians* c, and the *Nazarites* d, and are the *Familists* e.

a Act. 15.
b Tertul. contra Mar. l. 4.
c Philaster.
d D. Hieron. in Epist. ad Aug.
e H.N. Evang. c.14. sect. 5.

The *Traditions*, and namely the *Tradition* and *Ceremony* of the seventh day for the *Sabbath*, and the manner of sanctifying there of must necessarily be one and the same always, and in all places. Hence the *demi-Jews* and *English-Sabbatarians* affirm, first touching the sanctification of the seventh day, how

It is not lawful for us to use the seventh day to any other end, but to the holy and sanctified end, for which God in the beginning created it *f*.

f D.B. Sab. do.1. p.4.

So soon as the seventh day was, so soon was it sanctified, that we might know, that as it came in with the first man, so must it not go out, but with the last *g*.

g Ibid. p. 6.

The *Sabbath-day* or *seventh-day* of *Rest*, which hath that commendation of Antiquity, ought to stand still in force *h*.

h Ibid. p. 9.

All the *Judaical Days* and *Feasts* being taken away, onely the *Sabbath* remaineth *i*.

i Ibid. 128.

And next, concerning the Form and Manner of keeping the *day*, they deliver, that

We are bound unto the same *Rest* with the *Jews* on the *Sabbath-day* k.

k Ibid. p. 125.

As the first *seventh-day* was sanctified: so must the last be *l*.

l Ibid. p.6.

We be restrained upon the *Sabbath* from work, both hand and foot, as the *Jews* were *m*.

m Ibid. p.127.

Every

Every *Eccleſiaſtical Miniſter* in his charge neceſſarily muſt preach, and make a *Sermon* every *Sabbath-day* n: every man or woman, under pain of utter condemnation, muſt hear a *Sermon* every *Sabbath-day* o.

n Ibid. p. 174.

o Ibid. p. 175.

Every Paſtor in his charge muſt execute the Diſcipline and (*Preſbyterial*) Government in his Pariſh, every *Sabbath-day* p.

p Ibid. p. 165.

Laſt of all, deceived be the *Roman Catholicks*, which are of Opinion, how the *Ceremonies* of their *Church* are univerſally, and under the pain of the great Curſe, neceſſarily to be uſed in all Places and Countries q.

q Conc. Trid. Seſſ. 7. Can. 13.

Propoſition II.

No Private Man, *of a ſelf-will, and purpoſely, may in publick violate the* Traditions *and* Ceremonies *of the Church, which by common Authority be allowed, and are not repugnant to the* Word *of* God.

The Proof from Gods Word.

Great is the priviledge, great alſo the *Liberty* and *Freedome* of Gods *Church* and *People*.

For they are delivered

From the Curſe of the Law a.

a Gal. 3. 23.

From the Law of ſin, and of death b.

b Rom. 8. 2.

From all *Jewiſh Rites* and *Ceremonies* c.

c Act. 15. 24.

And from all humane *Ordinances* and *Traditions* whatſoever, when they are impoſed upon the Conſciences of men, to be obſerved under pain of eternal Condemnation d.

d Col. 2. 8.

Notwithſtanding, the *Church*, and every Member thereof, in his place, is bound to the obſervation of all *Traditions* and *Ceremonies*, which are allowed by lawful Authority, and are not repugnant to the Word of God. For he that violateth them, contemneth not man, but God e, who hath given power to his *Church* to eſtabliſh whatſoever things ſhall make unto comeli-

e 1 Cor. 4. 46, 26.

neſs

neſs, Order, and *Edification* f.

This of our godly *Brethren,* in their publiſhed *Writings,* is approved g.

f 1 Cor. 14. 40.

g Conf. Helv. 1. art. 25. & 2. c. 24. Bohem. c. 15. 18. Aug. ar. 4. 15. Sax. ar. 20. Suev. c. 14.

The Adverſaries unto this Truth.

Notwithſtanding, ſay the *Anabaptiſts* h, *The people of God are free from all Laws, owe obedience to no man; Are not to be bound with the bands of any Juriſdiction of this world,* ſay the *Browniſts* i; *Are freed from the obſervation of all Rites, and Eccleſiaſtical Ceremonies;* ſay certain *Miniſters* of the preciſe Faction both in *Scotland* and *England* k.

h Bulling. contra Anabap. lib. 2. c. 2.

i R. H. on Pſal. 122.

k D. Barlow Confer. at Hampton-Court, p. 70. 71

Again, there be of the *Clergy,* who, rather then they will uſe, or obſerve any *Rites, Ceremonies,* or *Orders,* though lawfully ratified, which pleaſe them not, will diſquiet the whole *Church* forſake their *Charges,* leave their *Vocations,* raiſe Stirs, and cauſe Diviſions in the *Church*; as did many, when it was in *Germany* about the *Rhine, Frankland* and *Sueuland,* whereby moſt lamentable effects did enſue *l*; and do the refractory *Miniſters* in the Church of *England* at this day *m*; the more is the pity.

l Phil. Melanct. ep. ad Paſtores, & in Comitat. *Mansfield.*

The principal Author of theſe Tragical Furies about *Ceremonial* matters was *Flacius Illyricus,* whoſe *Preachings* were, that rather then *Miniſters* ſhould yield unto the ſervitude of *Ceremonies,* they ſhould abandon their *Calling,* & give over the *Miniſtery,* to the end, that *Princes,* and *Magiſtrates,* even for fear of Uproars, and popular Tumults, might be forced at the length, to ſet their *Miniſters* free from the obſervation of all *Ceremonies,* more then any were willing to uſe themſelves *n*.

m Burges in his Letter unto K. *James, An.* 1604 ſaith the nũber of thoſe *Miniſters* ſo refuſing Conformity were 600 or 700, *viz.* (as it is in the *Lincolnſhire* Miniſters *Apology*) in *Oxfordſhire* 9. *Staffordſhire* 14. *Dorſetſhire* 17, *Hartfordſhire* 17, *Northamptonſhire* 20, *Surry* 21, *Norfolk* 28, *Wiltſhire* 31, *Buckinghamſhire* 33. *Suſſex* 47. *Leiceſterſhire* 57. *Eſſex* 57. *Cheſhire* 12. *Bedfordſhire* 16. *Somerſetſhire* 17. *Derbyſhire* 20. *Lancaſhire* 21. *Kent* 23 *London* 30. *Lincolnſhire* 33. *Warwickſhire* 44. *Devonſhire* and *Cornwall* 51. *Northamptonſhire* 57. *Suffolk* 71.

n *Fateor me ſuaſiſſe, & Francis, & aliis, ne deſererent Eccleſias propter ſervitutem, quæ ſine impietate ſuſtineri poſſet. Nam quod* Illyricus *vociferatur, potius vaſtitatem fuiſſe faciendam in Templi, & metu ſeditionum terrendos Principes, cege ne nunc quidem tam triſtis ſententiæ autor eſſe velim*; inquit *Phil. Melanchon,* Epiſt. ad pium Lectorem inter Epiſt. Theolog. ſuas, Pag. 455.

PROPOSITION III.

Ceremonies *and* Traditions, *ordained by the authority of Man, if they be repugnant to* Gods Word, *are not to be kept, and observed of any man.*

The Proof from Gods Word.

Of *Ceremonies* and *Traditions*, repugnant to the *Word* of *God*, there be two ſorts: whereof ſome are things meerly *impious* and *wicked*; ſuch was the *Iſraelites Calf* a, and *Nebuchadnezzars Idol* b, and be the *Papiſtical Images, Reliques, Agnus Deis* and *Croſſes*, to which they do give *divine adoration* c. Theſe, and ſuch like, be all flatly *forbidden* d. Others are of things by God in his *Word* neither *commanded* nor *forbidden*; as of *eating* or *not eating fleſh*; of *wearing* or not *wearing* ſome *Apparel*; of *keeping* or *not keeping* ſome *dayes holy* by abſtinence from bodily labor, *&c.* the which are not to be obſerved of any *Chriſtian*, when for *ſound Doctrin* it is delivered, that ſuch *Works* either do *merit* remiſſion of ſin; or be the *acceptable ſervice* of *God*; or do more pleaſe then the *obſervation* of the *Laws* preſcribed by God himſelf; or *neceſſarily* to be done, inſomuch as they are *damned*, who do them not.

We muſt therefore have alwaies in minde, that we are *bought with a price*, and therefore may not be the *ſervants of men* e; and that none *humane Conſtitution* in the *Church* doth bind any man to break the leaſt *Commandment* of *God* f.

The conſideration hereof hath cauſed other *Churches* alſo, with a ſweet conſent, to condemn ſuch wicked *Ceremonies* and *Traditions* of men g.

The

d Exod. 32. 4. *&c.*
b Dan. 3. 1. *&c.*
c See afore *Art.* 22. *Prop.* 3, 4, 5.
d Thou ſhalt make thee no graven Image, neither any ſimilitude of things. *&c.* Thou ſhalt not bow down to them, neither ſerve them; *&c.* Exod. 20. 4, 5.
e 1 Co. 7. 23.
f Act. 4. 19.
g Confeſ. Helv. 1. ar. 4. & 2. c. 14. 27. Baſil. ar. ſect. 3. ar. 10. Bohem. c. 15. Gal. ar. 24. 33. Belg. ar. 7, 29, 32. Auguſt. ar. 15. Wittemb. ar. 28, 29, 32, 33. Suev. c. 8, 14, 15.

The Errors, and Adversaries unto this Truth.

Such ungodly *Traditions* and *Ceremonies*, are all the *Ceremonies* and *Traditions* in a manner of the *Anti-Christian Synagogue* of *Rome*.

Such also be the *Sabbatarian Traditions*, and *Ceremonies*, lately broached: because they be imposed upon the *Church*, necessarily, and perpetually to be observed of all, and every *Christian* under pain of damnation both of soul and body. For say they (speaking yet of their private, and *Classical Injunctions* about the *Sabbath-Day.*) The Lord hath commanded so precise a *Rest* unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever be broken, but that he will most severely require it at our hands, under the pain of his everlasting displeasure *a*.

This (*viz.* the manner of keeping the *Sabbath* prescribed by themselves) the Lord requireth of all, and every one continually from the beginning to the end of our lives, without any interruption, under the pain of everlasting condemnation b.

Another sort of people there is among us, which will observe, and use all *Ceremonies* whatsoever, as the temporizing *Familists*, who at *Rome*, and such like places of *Superstition*, will go unto Idolatrous *Services*, and do *adoration* unto Idols *c*; and no where will they strive, or vary with any one about Religion, but keep all External Orders *d*, albeit in their hearts they scorn all Professions and Services but their one; terming all *Temples* and *Churches* in derision, *Common Houses* e; and all Gods *Services* or *Religions* besides their own, *Foolishness* f.

a D. B. Sab. doct. 1. book, p. 98.

b Ibid. p. 146.

c Pattern of the pres. Temp.

d Ibid.

e H. N. Spir. land. cap. 5. sect. 1.

f Ibid.

To the *Christian Reader.*

Christian, *and beloved* Reader, *let me request thee to observe well the First Section of the Proof of this* Proposition, *and therein how I speak of* Ceremonies *and* Traditions *apparently impious,*

among which, I do reckon Papistical Crosses, *whereunto the* Romanists *do attribute Divine Adoration, as else-where in this* Book, *and Subscription of mine, I have declared, and could more copiously; but the* Reliques *of a* Libel *of theirs, left in the Parish-*Church *of* Euborn *in* Barkshire, anno 1604. *sufficiently shall expresse the thoughts of* Papists, *touching their* Cross, *and* Crossing : *whose words be these.*

Now, Mr. *Parson*, for your welcome home,
Read these few lines, you know not from whom.
You hold *Cross* for an outward Token and Sign,
And remembrance only, in Religion thine,
And of the profession the people do make,
For more then this comes to, thou doest it not take.
Yet Holy *Church* tells us of *Holy Cross* much more *g*,
Of power and virtue to heal sick and sore;
Of holiness to bless us, and keep us from evil,
From foul Fiend to fend us, and save us from Devil;
And of many Miracles, which *Holy Cross* hath wrought,
All which by Tradition to light *Church* hath brought.
Wherefore Holy *Worship* Holy *Church* doth give;
and surely so will we, so long as we live.
Though thou saist *Idolatry*, and vile *Superstition*,
Yet we know it is Holy *Churches Tradition*.
Holy Cross then disgrace not, but bring it in renown,
For up shall the *Cross* go, and you shall down.

g Vide Coster. Jesu. Enchirid. controvers. c. 11. de S. Cruc. pag. 358. &c.

Of this *Cross* I speak, and meant, and of none other, when I number it among things meerly impious, and unlawful : and therefore have I not a little wondred at those my Brethren, which draw these words of mine in this *Section* unto the *Cross* used in our *Church* at *Baptism* *h*, which I never thought, nor take to be either *Papistical*, or Impious, because none Adoration, not so much as Civil, much lesse Divine, is given thereunto, either by our *Church* in general, or of any Minister, or Member thereof in particular. If they have no other Patrons for their not using, or refusing the *Ceremony* of the *Cross*, then my self, they are in an ill case. For both in my judgment, and practice, I do

h Abrid. of the *Lincoln* Ministers *Apol.* unto K. *James*, an. 1605. p. 30

I do allow thereof. This their perverting of my words, contrary to their ſenſe, and my meaning, telleth me, that other mens words, and names, are but too much abuſed by them in that *Book*, to the backing of Schiſm, and Faction in the *Church* and *State*, which from our Souls we do abhor.

PROPOSITION IV.

Every particular, or National Church *may ordain, change, and aboliſh* Ceremonies, *or* Rites, *ordained only by mans authority, ſo that all things be done to edifying.*

It hath pleaſed our moſt merciful Lord and Saviour *Chriſt*, for the maintenance of his *Church* Militant, that two ſorts of *Rites* and *Ceremonies* ſhould be uſed, whereof.

Some, God his moſt excellent Majeſty hath himſelf ordained as the *Ceremony* of *Baptiſm*, and the *Lords Supper* : which are till the end of the world, without all addition, diminution and alteration, with all zeal, and religion to be obſerved.

Others be ordained by the authority of each Provincial, or National *Church*, and that partly for comelineſs, that is to ſay, that by theſe helps the people of God the better may be inflamed with a godly zeal ; and that ſoberneſs, and gravity may appear in the well-handling of *Eccleſiaſtical* matters: and partly for order ſake, even that Governors may have rules, and directions, how to govern by ; auditors, and inferiors may know how to prepare, and behave themſelves in ſacred Aſſemblies ; and a joyful peace may be continued, by the well-ordering of *Church* affairs.

We have already proved *a*, that theſe later ſort of *Ceremonies* may be made, and changed, augmented, or diminiſhed, as fit opportunity, and occaſions ſhall be miniſtred, and that by particular, or National *Churches*, which thing is alſo affirmed by our Neighbors *b*.

a In this *Art. Prop.* 1.

b Conf. Helv. 2. c. 27. Bohé. c. 15. Gal. ar. 12. Belg. ar 32. Aug. de abu. ar. 7 Witté. ar. 35. Sucv. c. 14.

Adversaries unto this Truth.

This manifesteth to the world the intollerable arrogancy of the *Romish Church*, which dare take upon her to alter, and apply to wrong uses, the very Sacraments instituted even by *Christ* himself *a*, and to prescribe *Ceremonies* and *Rites*, not to some particular, but to all *Churches*, in all Times, and Places *b*.

a See *Art.* 25. *Prop.* 10.

b Trid. Conc. Sess. 7. c. 13.

It sheweth also the boldness of our *home-adversaries*, the *Puritan-Dominicans*, which say, that the *Church*, nor no man can take away the liberty (of working six dayes in the week) from men, and drive them to a necessary rest of the body (upon any, saving the seventh *c*.)

c T. C. 1. rep. p. 120.

Again say these men, The *Church* hath none authority, ordinarily, and perpetually to sanctifie any, but the seventh day, which the Lord hath sanctified *d*; nor to set up any day like to the *Sabbath-day* e.

d D.B. doct. of Sab. 1. B. p. 31.

e Ibid. p. 47.

The later sort, what in them is, quench the peoples *devotion*, and hinder them from frequenting of *Churches* upon all *Holy-days* falling on the week-days, and ordained by the lawfull authority of the *Church*.

ARTICLE XXXV.

Of Homilies.

The second Book of Homilies, *the several Titles whereof we have joined under this* Article, *doth contain a godly and wholsome Doctrin, and necessary for these times, as doth the former Book of* Homilies, *which were set forth in time of* Edward *the* Sixth: *& therefore we judg them to be read in* Churches *by the Ministers diligently, and distinctly, that they may be understood of the people.*

Of

Of the Names of the Homilies.

1. Of the right uſe of the *Church*.
2. Againſt perill of *Idolatry*.
3. Of the repairing, and keeping clean of *Churches*.
4. Of good works, firſt of *Faſting*,
5. Againſt *Gluttony* and *Drunkenneſs*.
6. Againſt exceſs of *Apparel*
7. Of *Prayer*.
8. Of the Place, & Time of *Prayer*.
9. That *Common-Prayers*, and *Sacraments* ought to be miniſtred in a known Tongue.
10. Of the reverend eſtimation of *Gods Word*.
11. Of *Alms-doing*.
12. Of the *Nativity* of *Chriſt*.
13. Of the *Paſſion* of *Chriſt*.
14. Of the *Reſurrection* of *Chriſt*.
15. Of the worthy receiving of the *Sacrament* of the Body and Blood of *Chriſt*.
16. Of the gifts of the *Holy Ghoſt*.
17. For the *Rogation-days*.
18. Of the ſtate of *Matrimony*.
19. Of *Repentance*.
20. Againſt *Idleneſs*.
21. Againſt *Rebellion*.

Touching this *Article*, the greateſt matter is not, whether theſe *Homilies* meant and mentioned, do contain Doctrin both godly, wholſome and neceſſary; but whether *Homilies*, or any *Apocrypha* Writings at all may be read in the open *Church*, and before the *Congregation*, which I think they may, and prove it thus.

Great is the *excellency*, great alſo the *utility* of *Gods Word* preached. Therefore ſaith St. *Paul*, *None can believe without a Preacher* a: and, *Wo is me, if I preach not the Goſpel* b. Howbeit the manner of Preaching is not always one, and the ſame. For the *Apoſtles* were to teach as well by the *Pen*, as by the *lively Voice* c.

Paul did preach the *Goſpel* by writing *d*: we owe in a manner

a Rom. 10. 14.
b 1 Cor. 9. 16.
c. D. Whitak. cont. Bel. Con. 1. q. 6. p. 335.
d D. Fulk againſt the Rhem. An. Rom. 1. 15.

e Pauli *vincu-lis plura pene quam libertati debemus.* Beza. ep. ded. Olevian. com. in ep. ad Galat.

er more to the bonds of *Paul* (for his Books,) then to his liberty for Preaching *e*.

Calvins Writings will edifie all men continually in the time to come *f*, *Proteſtants* Books are witneſſes of ſound Doctrin, and ſincere *Chriſtianity* g.

f The Miniſters of *Geneva's* Epiſt. before *Calv.* on *Deuteron.*

For my part, I cannot but magnifie the goodneſs of God for all good means to bring us unto Faith, and ſo unto ſalvation, but eſpecially for the written Labors of holy and learned men, whoſe doings in all ages not only have been approved, but alſo uſed, and read many of them in the moſt ſacred Aſſemblies. So

g Soiter de Vinda de bello Pa. l. 2.

In the Primitive *Church* was publickly read the *Epiſtle* to the *Laodiceans* in the *Church* of the *Coloſſians* h, the *Epiſtle* of *Clemens* unto the *Corinthians* i.

h D. Chryſ. & Muſcul. in Ad. Col. 4.

Hermes his *Paſtor* k. and the *Homilies* of the *Fathers* l.

i Euſ l. 4. c. 23.

k Idem l. 3. c. 3.

In the *Reformed Church* in *Flanders* m, and *France* n, read are Mr. *Calvins* Sermons upon *Job*: and in the *Italian*, *French Dutch* and *Scottiſh Churches*, the ſaid *Calvin* his *Catechiſm* is both read and expounded publickly, and that before the whole *Congregation* o.

l T. C. 2. rep. p. 110.

m D. Sutclif. anſw. to the Petit. c. 1. p. 23.

n *Editæ ſunt igitur jampridem* Gallicæ *iſtæ Conciones* (Calvini *in* Jobum) *&c. Neq; id vero temere factum fuiſſe res ipſa mox oſtendit, maximo cum remotiſſimarum etiam Gallicarum Eccleſiarum fructu, quibus uſq; adeo privatim & publice placuerunt, ut plurimis in locis, quibus quotidiani Paſtores deerant, Paſtorum vice fuerint.* Beza, præf. Concionum J. Calv. in Jobum.

o Smeton. contra Hamilton. p. 106.

The Errors and Adverſaries unto this Truth.

Deceived then, and out of the way of Truth, are they, which of Preaching by the mouth conceive either too baſely, or too highly: too baſely, as do the *Anabaptiſts* and *Family of Love*, they affirming there ought to be no Preaching at all *a*, and that Preachers are not ſent of God, neither do preach Gods Word; but the dead Letter of the Scripture; theſe *b*, with the ſaid *Anabaptiſts*, terming them Letter-Doctors *c*, preaching the Letter, and imagination of their own knowledge, but not the Word of the living God *d*.

a Wilkinſ. againſt the Fa. of Love, p. 75.

b Bulſin. contra Anabap.

c H. N. lamen. Complaint.

d Idem, 1. Exhort. 16, 18.

Too highly, as do the *Puritans* of all ſorts. For ſay they, except

Except God work miraculouſly and extraordinarily, (which is not to be looked for of us) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliver ſo much as one poor ſoul from deſtruction *e*: Reading (of whatſoever in the Church) without preaching, is not feeding, but as ill as playing upon a Stage, and worſe too *f*.

Without preaching of the Word (*viz.* by the lively voice of a Miniſter, and without the book) the Sabbath cannot be hallowed either of a Miniſter, or people, in the leaſt meaſure which the Lord requireth of us *g*.

Next, err do they, which ſet their wits, and learning, either againſt all books in general, except the ſacred Bible, or againſt the publick reading of any learned mens Writings; be they never ſo divine, and godly, in the open, and ſacred Aſſemblies.

Of the former ſort are the *Anabaptiſts*; who, as *Sleidan* recordeth, did burn the Books, Writings, and Monuments of learned men, reſerving, and preſerving onely the Holy Scriptures from the fire *b*.

Of the latter be the *Browniſts*, *Diſciplinarians*, and *Sabbatarians*.

The *Browniſts* do ſay, that no *Apocrypha* muſt be brought into the *Chriſtian* Aſſemblies *i*; ſo the *Diſciplinarians*; Miniſters ought not to read openly in the Congregation any Writings, but onely the Canonical Scriptures *k*: they complain, that humane Writings are brought into the Church *l*: they cry out, *Remove Homilies* *m*, and they ſupplicate unto K. *James*, that the Canonical Scriptures onely may be read in the Church *n*.

And ſo, but much more bitterly, and erroneouſly the *Sabbatarians*. We damn our ſelves (ſay they) if we go not from thoſe Miniſters, and Churches, where the Scriptures and Homilies onely be read: and ſeek not unto the Prophets, when (and ſo often as) we have them not at home *o*.

e T. C. 1. rep. p. 173.

f 1 Admon. to the Parliam.

g D. B. Sab. do. 2. B. p. 277.

h Sleidan. com. l. 10.

i Gifford againſt the Br. 15.

k Fruct. ſet on Rom. 12. p. 60.

l Def. of the god. Min. p. 116.

m 1 Admon. to Parliam.

n The Petit. of the thouſand.

o D. B. Sab. doc. 2. book, p. 173.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration 1 *of Arch-Bishops and Bishops, and Ordering of Priests and Deacons, set forth in the time of* Edward *the* Sixth, *and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of it self is superstitious or ungodly. And therefore* 2 *whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King* Edward, *unto this time, or hereafter, shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly and orderly, and lawfully Consecrated and Ordered.*

The Propositions.

1. It is agreeable to the Word of God, and practice of the Primitive *Church*, that there should be *Arch-Bishops*, *Bishops*, and such like differences and inequalities of Ecclesiastical Ministers.

2. Whosoever be, or shall be Consecrated or Ordered according to the Rites of the Book of Consecration of *Arch-Bishops*, *Bishops*, and ordering of *Priests* and *Deacons*, they be rightly, orderly and lawfully Consecrated and Ordered.

Proposition I.

It is agreeable to the Word of God, and practice of the Primitive Church, that there should be Arch-Bishops, Bishops, *and such like differences and inequalities of Ecclesiastical Ministers.*

The

The Proof from Gods Word.

ALbeit the terms and titles of *Arch-Biſhops* we finde not: yet the ſuperiority which they enjoy, and authority, which the *Biſhops* and the *Arch-Biſhops* do exerciſe, in Ordering and Conſecrating of *Biſhops*, and Eccleſiaſtical Miniſters, is grounded upon the Word of God. For we finde, that

In the Apoſtles daies, how themſelves both were in dignity above the Evangeliſts, and the ſeventy Diſciples, and for authority both in and over the Church, as twelve Patriarchs, ſaith *Beza* a, and alſo eſtabliſhed an Eccleſiaſtical Hierarchy. Hence came it, that *Biſhop* was of *Jeruſalem*, *James* b.

Of *Antioch*, *Peter* c; of the *Aſian* Churches, *John* d; of *Alexandria*, *Mark* e; of *Epheſus* f, yea and all *Aſia* g, *Timothy*; of all *Crete*, *Titus* h; of *Philippos*, *Epaphroditus* i; of *Corinth*, and *Achaia*, *Apollos*; of *Athens*, *Dionyſius*; of *France*, *Creſcens* k; of *Britain*, *Ariſtobulus* l.

In the purer times, ſucceeding the Apoſtles, ſo approved was the adminiſtration of the Church-affairs by theſe kinde of men, as

They ordained Patriarchs, and *Chor-Epiſcopi* m.

They ratified the degrees of Eccleſiaſtical ſuper-eminency, at the firſt, and moſt famous Councel at *Nice* n.

They glorified much, and greatly, that they had received the Apoſtles Doctrine by a ſucceſſion of *Biſhops* o, that they were the ſucceſſors in the Apoſtles Doctrine of the godly *Biſhops* p, and that *Biſhops* ſucceeded in the room of Apoſtles q.

Their godly Monuments, and worthy Labours and Books yet extant, do ſhew, that *Biſhop* was of *Lions*, *Irenæus*; of *Antioch*, *Ignatius*; of *Carthage*, *Cyprian*; of *Hieruſalem*, *Cyril*; of *Alexandria*, *Athanaſius*; of *Ceſarea*, *Baſil*; of all *Thracia*, *Aſia* and *Pontus*, *Chryſoſtome*; *Hilarie* of *Poictiers*; *Auguſtine* of *Hippo*, *Ambroſe* of *Millane*: all of theſe moſt notable Inſtruments for the advancement of Gods honour and glory in their dayes.

a Beza in Act. Apoſt. 1. 2.
b D. Chryſt. in Act. Hom. 33.
c D. Hier. in Gal.
d Euſ.
e D. Hier. ad Euagr.
f D. Hier. in 2 Tim. 5.
g Theod. arg. in Epiſt. ad Tit.
i Theod. in Ep. ad Phil.
k Euſ. l. 2.
l Doroth. in Apoſt. Synop.
m Heming. Synta. tit. De guber. Ec.
n Bez. Epiſt. 1.
o D. Iren. 13. c. 3.
p Sadeel. de leg. voc. p. 20.
q D. Aug. in Pſal. 44.

Finally, from the Apostles daies hitherto, there never wanted a succession of *Bishops*, neither in the *East* nor *Western* Churches, albeit there have been from time to time both *Mar-Prelates*, and *Mock-Prelates*, to supplant their states, and *Ill-Prelates*, abusing their functions and places, to the discredit of their Calling and Profession. So prudent hath the Almighty been for the augmentation of his glory, and people, by this kind and calling of men.

The Errors and adversaries unto this Truth.

This manifesteth the erroneous and evil mindes,

1. Of the *Anabaptists*, who condemn all superiority among men, saying, That every man should be equal for Calling; and that there should be no difference of persons among *Christians* a.

2. Of the old Hereticks, *viz.* the *Contobaptites*, which allowed of no *Bishops* b.

The *Acephalians*, who would not be at the command, or yield obedience unto the *Bishops* c.

The *Aerians*, that equalled *Bishops* and *Priests*, making them all one d.

The *Apostolicks*, which condemned *Prelacy* e.

3. Of the late *Schismaticks*, namely

The *Jesuits*, who cannot brook *Episcopal* pre-eminence f; and in their High Court of Reformation have made a Law for the utter abrogation of all *Episcopal* jurisdictions g.

The *Disciplinarians* or *Puritans* among our selves. For

They abhor, and altogether do loath the Callings of *Arch-Bishops*, *Bishops*, &c. as the Author of the *Fruitful Sermon* doth h; and say, that by the Prelatical Discipline the liberty of the Church is taken away i, and that instead of *Arch-Bishops*, and *Bishops*, an equality must be made of Ministers k.

They term the differences of Ministers, a proud ambitious superiority or one Minister above another l; and *Arch-Bishops*, and

a Sleidan. Com. lib. 5.
b Niceph. lib. 18. c. 49.
c Magd. Eccles. hist. Cen. 7. c. 5. & Niceph.
d August. de Hæres. cap. 53.
e D. Bernard. in Can. Ser. 66.
f Declar. motuum &c. cap. 20.
g Quodlibets p. 142.
h Fruct. ser. on Rom. 12. p. 37.
i Affert. Polit. p. 29.
k Admon. to the Bar.
l Discov. of D. Ban. ser. p. 37.
m Demon. of Dis. Epist. ded.

and *Bishops*, they call the supposed Governors of the Church of *England* m.

Some of them will not have *Bishops* to be obeyed either when they cite, or when they inhibit, or when they excommunicate *n*.

Some of them have not only *Arch-Bishops* and *Bishops*, but also *Parsons* and *Vicars* in detestation. For

Miles Monopodios numbreth *Parsons* and *Vicars* among the hundred points of *Popery* yet remaining in our *Church* o.

Others say, That Birds of the same feathers, *viz. Arch-Bishops* and *Bishops*, are *Parsons* and *Vicars* p.

Barrow publisheth, that *Parsonages* and *Vicarages* be in Name, Office and Function, as *Popish* and *Anti-Christian* as any of the other *q*.

It is therefore an egregious untruth, that *Puritans* (or which is equivalent:) The good men, the faithful and innocent Ministers (for so do they stile themselves) affect not any popularity or parity in the Church of God, as some of them would make his Majesty believe *r*.

m Demon. of Dis. Epist. ded.

n Mar. thes. 49. 82, 83.

o Sold. of Bar. in the end.

p 1 Admon. to the Parliam.

q Bar. discov. p. 54.

r Barges L. to K. *James* before his Apology.

Proposition II.

Whosoever be, or shall be confirmed or ordered, according to the Rites of the Book of Consecration *of* Arch-Bishops, *and* Bishops, *and Ordering of* Priests *and* Deacons, *they be rightly, orderly and lawfully Consecrated and Ordered.*

Arch-Bishops, *Bishops*, and *Ministers*, which according to the Book of *Consecration* be, or shall be consecrated or ordered, they are consecrated and ordained rightly, orderly and lawfully, because afore their *Consecration* and *Ordination*, they be rightly tried or examined; by imposition of hands, needful and seasonable Prayers they be consecrated and ordained: and all this is performed by those persons, that is, by *Bishops*, to whom the Ordination and Consecration of *Bishops* and *Ministers*, was alwayes principally committed *a*; and also after the same form

a D. Folk against the Rhem. fol. 39.

form and fashion (corruptions being afore taken away, and removed) as *Bishops* and *Priests* afore the Reign of King *Edward* the *Sixth*, formerly were.

Errors, and Adversaries unto this Truth.

Well therefore may they disgorge their stomachs, but trouble our Consciences they shall never, which condemn or deprave our Callings, as do

1. The *Family of Love*, which dislike, and labour to make contemptible the outward admission of *Ministers* a.

2. The *Papists*, who say their pleasure of the *Bishops*, and *Ministers* of the *Church* of *England*, and of other Reformed Churches.

None is to be admitted for a *Bishop*, (say they) which is not ordained by imposition of three or four (*Romish*) *Catholick Bishops* at the least, of which none are to be found among the *Protestants* b.

Whosoever taketh upon him to preach, to minister *Sacraments*, &c. and is not ordered by a true *Catholick* (that is, a *Popish*) *Bishop*, to be a *Curate* of Souls, *Parson*, *Bishop*, &c. he is a Thief and a Murderer c.

Our *Bishops* and *Ministers*, they are not come in by the door (saith *Stapleton*) they have stoln in like Thieves d; they be unordered *Apostates* e, pretended f, and sacrilegious *Ministers* g, *Intruders* h, meer *Lay-men*, and not *Priests*, because first they have received none other *Orders*; and next, they are not ordained by such a *Bishop*, and *Priest*, as the *Catholick* (*Roman*) *Church* hath put in authority i.

3. The *Puritans*. For they write, that

The *Bishops* of our *Church* have none ordinary Calling of God, and Function in the *Scriptures*, for to exercise k. They are not sent of God: they be not the *Ministers* of *Jesus Christ*, by whom he will advance his *Gospel* l.

Inferior *Ministers*, they are not (say they) according to Gods Word either proved, elected, called or ordained m. Hence the *Church* of *England* wanteth (say they) her *Pastors* and *Teachers*,

a H. N. Evang. c. 13. sect. 2.

b Howlets 7. reas.
c Test. Rhem. An. Joh. 10. 1.
d Stapl. Fort. 2 part. cap. 8. p. 141.
e Answ. to the Execut. c. 3. p. 41.
f Ibid. c. 7. p. 148.
g Ibid. c. 8. p. 211.
h Ibid. c. 8. p. 211.
i Howl. 7. reas.
k T.C. def. 21. sect. 1.
l Dial. of the strife, præf.
m 1 Admon. to the Parliam.

ers n, and hence they urge divers afore ordained to seek at their *Classis* a new Approbation, which they term *The Lords Ordinance* o, and to take new Callings from Classical Ministers, renouncing their Calling from *Bishops* p.

n Fruct. ser. on Rom. 12. p. 36.
o Eng. Scotiz. 3. B. c. 14. p. 113.
p Ibid.

ARTICLE XXXVII.

Of the Civil Magistrate.

1. *The Kings Majesty hath the chief power in this Realm of* England, *and other His Dominions.* 2. *Unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction. Where we attribute to the Kings Majesty the chief Government, by which Titles, we understand the minds of some slanderous folks to be offended.* 3. *We give not to our Prince the ministring either of Gods Word, or of the* Sacraments: *the which thing the* Injunctions *also, sometime set forth by* Elizabeth *our (late) Queen, do most plainly testifie, but that onely Prerogative, which we see to have been given always to all godly Princes in Holy* Scriptures *by God himself, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal;* 4. *and restrain with the civil Sword the stubborn and evil doers.* 5. *The* Bishop *of* Rome *hath no Jurisdiction in this Realm of* England. 6. *The Laws of the Realm may punish* Christian *men with death, for heinous and grievous offences.* 7. *It is lawful for* Christian *men, at the commandment of the Magistrate, to wear Weapons, and serve in the Wars.*

The

The Propositions.

1. The Kings Majesty hath the chief power in this Realm of *England*, and other His Dominions.

2. The Kings Majesty hath the chief Government of all Estates Ecclesiastical and Civil, in all Causes within His Dominions.

3. His Highness may not execute the Ecclesiastical Duties of Preaching and Ministring the *Sacraments*, and yet is to prescribe Lawes and Directions unto all Estates, both Ecclesiastical and Temporal.

4. The King by His Authority is to restrain with the material sword, and to punish Malefactors.

5. The *Bishop* of *Rome* hath no Jurisdiction in this Realm of *England* (nor of the other of the Kings Dominions.)

6. By the Laws of this Realm *Christian* Men, for heinous and grievous offences, may be put to death.

7. It is lawfull for *Christian* Men, at the Commandment of the Magistrate, to wear Weapons, and serve in Wars.

Proposition I.

The Kings Majesty hath the chief power in this Realm of England, *and other His Dominions.*

The Proof from Gods Word.

Divers and sundry be the forms of Common-weals, and Magistracy. For some, where many, and they of the inferior people bear the sway, as in a *Democracy*; some, where a few, and that of choice, and the best men do govern, as in an *Aristocracy*; and some, where one man (or woman) hath the pre-eminence,

eminence, as in a *Monarchy*; such is the *Government* of this *Kingdom*.

Notwithstanding whatsoever the *Government* is, either *Democratical*, *Aristocratical*, or *Monarchical*, Gods Word doth teach us, that

There is no power, but of God; the powers that be, are ordained of God; and that *Whosoever resisteth the power, resisteth the Ordinance of God* a.

We must be *subject to the Principalities and Powers, and obedient, and ready to every good Work* b.

We must *submit our selves unto all manner of Ordinance of Man, for the Lords sake* c.

We must *pray for Kings, and for all that be in Authority* d.

Finally, we must *give to all men their duty; Tribute, to whom Tribute; Custome, to whom Custome; Fear, to whom Fear; and Honour, to whom Honour is due* e.

But of the *Monarchical Government*, special mention is made in the Writings of the *Prophets* and *Apostles*.

Kings shall be thy nursing-Fathers, and Queens shall be thy Nurses, saith *Esay* f.

The *Apostle Peter* g calleth the *King* the *superior* (or *him, that hath the chief power*) as our King *James* hath in his *Dominions*.

All *Churches Protestant*, and *Reformed*, subscribe unto this *Doctrine* h, as both *Apostolical*, and *Orthodoxal*.

a Rom. 13. 1, 2.
b Tit. 3. 1.
c 1 Pet. 2. 13.
d 1 Tim. 2, 1. 2.
e Rom. 13. 7.
f Esa. 49. 23.
g 1 Pet. 2. 13.
h Conf. Helv. 1. art. 26. & 2. c. 30. Basil. art. 7. Bohem c. 16. and in the Concil. Belg. art. 36. Aug. art. 16, 17. Sax. ar. 23. Suev. in Peror.

The Errors, and Adversaries unto this Truth.

These *Churches* with us, and we with them, utterly condemn the *Opinions*

Of the *Dreamers*, whereof the *Apostle* speaketh, which *despise Government, and speak evil of them which are in Authority* a.

Of the *Manichees* b, *Fratricellians* c, *Flagelliferies* d, *Anabaptists* e, *and Family of Love* f, all which rail upon, and con-

a Jude, vers. 8.
b D. August. contra Faust. l. 22. c. 74.
c W. Thomas Descr. of Italy, p. 59.
d Prateol. Hæres. de Flagel.
e Alth. Conc. lo. pug. lo. 191.
f H N calleth a King *The scum of ignorance*, Spirland. c. 6. sect. 5.

demn *Magiſtracy*.

Of them, who allow not of the *Government* by *Women*, but utterly deteſt the ſame: ſuch were they in *Italy*, which ſaid,

Interitus mundi eſt à muliere regi g. Again, ſpeaking unto Women; *Abunde magna civitas vobis ſit domus, publicum neque noſcatis, neque vos noſcat* h: ſuch in *France*, who think how the Laws of *God*, and *Nature*, is violated, where a *Woman* is ſuffered to reign, and govern, *i*; ſuch in *Scotland*, or *Scottiſh* men rather from *Geneva*, which wrote, that

A Womans Government is a monſtriferous Empire, moſt deteſtable and damnable k.

Again; *I am aſſured, that God hath revealed to ſome in this age, that it is more then a Monſter in Nature, that a Woman ſhall reign, and have Empire above Man*, &c. *l*.

And little differing from theſe men are they in *England*, which termed *The Harborough for faithfull Subjects*, A carnal, and unlearned Book, ſmelling altogether of Earth, without *Rhime*, and without *Reaſon*, for defending the *Regiment* of *Women* over men (when it falleth unto them by inheritance to govern) to be *lawfull*, and *good* m. He, which ſo cenſureth the ſaid *Harborough*, was the *Mar-Prelate*; and this his *Cenſure* declareth, that he was the *Mar-Prince*, as well as the *Mar-Prelate*.

g W. Thomas Deſcr. of *Italy*, p. 129. a.
b Lud. Vives De inſtit. fam. Chr. lib.
i *Nec ſolum naturæ jura convelluntur, ſed etiam omnium gentium, quæ mulierum fœminas regnare permiſerunt*, &c.
Bodin. Meth. Hiſt. c. 6. p. 257
k Againſt the Regim. of Women, *Blaſt.* Præf.
l Ibid.
m Martin. Mar-Prelate, Epiſt. of Dr. Bridges.

Propoſition II.

The Kings Majeſty *hath the chief Government of all* Eſtates Eccleſiaſtical *and* Civil, *in all Cauſes, within His Dominions.*

The Proof from Gods Word.

We aſcribe that unto our *King* by this Aſſertion, which is given to every *King* or *Queen* in their own Dominion by the Word of God. For

They

They are, for *Titles, gracious Lords* a, *Princes* b, *The Miniſters of God* c, *The Nurſes of the Church* d, *Gods* e: for *Authority, the chief* f. Which moveth St. *Paul* to *exhort, that Supplications be made for all men*, but firſt *for Kings, as the chief* g.

Again, *Every Soul* is commanded *to be ſubject to the higher power*, &c. h.

Finally, the *Examples* are manifold, and pregnant, ſhewing the *principality* of *Kings* over all *perſons*, and *cauſes*. For

Aaron, the *High Prieſt*, called *Moſes*, the *chief Prince*, his *Lord* i: ſo did *Abimelech* term *Saul* his *Lord* k.

King *Jehoſhaphat*, as *chief* in *Judah*, appointed *Judges*, *Levites*, and *Prieſts* l.

King *Hezekias* alſo, as *chief*, ſent unto all *Iſrael*, and *Judah*, that they ſhould come to the *Houſe of the Lord at Jeruſalem*, to keep the *Paſs-over* m: alſo he appointed the *courſes* of the *Prieſts*, and *Levites* by their turns *n*: and commanded all the *Prieſts* to offer *ſacrifice*, &c. and they *obeyed* him *o*, and enjoyned all the *Congregation* to bring *Offerings*, and they brought them *p*.

Which we do unto *ours*, the very ſame do the *Churches* of God aſcribe unto *Chriſtian Magiſtrates* in their *Principalities* q.

a Luk. 22. 25.
b Rom. 13. 3.
c Ib. 4.
d Eſa. 49. 23.
e Pſal. 82. 1.
f 1 Pet. 2. 13.
g 1 Tim. 2. 1, 2.
h Rom. 13. 1.
i Exod. 32. 22.
k 1 Sam. 22. 12.
l 2 Chr. 19. 5, 6, 7, 8.
m 2 Chr. 30. 1.
n 2 Chr. 31. 2.
o Ibid. 21.
p 2 Chr. 29. 31.
q Conf. Helv. 1. art. 16. & 2. c. 30. Baſil. art. 7. Bohem. c. 16. Belg. art. 36. Aug. ar. 16, 17. Sax. ar. 23. Suev. Peror.

Errors, and Adverſaries unto this Truth.

Which being true, then falſe is it which the *Papiſts* deliver; *viz.* that

The *Kings* excellency of *Power* is in reſpect of the *Nobility*, and *Lay-Magiſtrates* under Him, and not of *Popes, Biſhops*, or *Prieſts*, as they have *cure* of *Souls* a. *Kings, and Princes, be they never ſo great, muſt be ſubject unto ſome Biſhop, Prieſt, or Prelate* b.

The whole Clergie ought to be free from paying Tribute c.

Sacerdotes etiam Principibus Jure Divino ſubditi, *deleatur*, ſay

a Teſt. Rhem. Annot. 1 Pet. 2. 13.
b Ibid. Annot. Hebr. 13. 7.
c Ibid. Annot. Mat. 17. 26.

the *Expurgators*. *Prieſts are not by Gods Law ſubject unto Princes* d.

"No man is to be ſubject unto his *Temporal Prince*, and ſu-
"perior, in matters of Religion, or regiment of his Soul, but in
"ſuch things only, as concern the *publick Peace*, and *Poli-*
"*cie* e.

Falſe alſo is it, which the *Puritans* do hold; namely, that

Princes muſt be *ſervants* unto the *Church*; be *ſubject* unto the *Church*; *ſubmit* their *Scepters* unto the *Church*, and throw *down* their *Crowns* before the *Church* f.

Magiſtrates, as well as other men, muſt *ſubmit* themſelves, and be *obedient* to the juſt & lawful Authority of the *Church* g; that is, of the *Presbytery* h.

Quis tandem Reges, & Principes, who can exempt even *Kings* and *Princes*, from this *non humana, ſed divina Dominatione*, not *humane*, but *divine Domination*? (meaning of the *Preſbytery*) ſaith *Beza* i: which *Preſbytery* they would have to be in every *Pariſh* k.

Quotquot Eccleſiæ Chriſti, as many as be *Members* of *Chriſt*, and of the *Church*, they muſt ſubject themſelves to the *Conſiſterian Diſcipline*. *Non hic excipitur Epiſcopus, aut Imperator*; Neither *Biſhop*, or *Emperor* is excepted here. *Nulla hic acceptio, aut exceptio eſt perſonarum*; Here is no *acception*, or *exception* of Perſons l.

d Index Expurg. p. 26.
e Teſt. Rhem. An. Rom. 13. 1.
f T. C. Rep. p. 144.
g Eccl. Diſp. p. 185.
h That, which our *Savior* calleth *Presbyterian*, and ſo doth *Luke*. Lear. Diſ. p. 89.
i Beza, De Presb. p. 124.
k *There ought to be in every Church a Conſiſtory, or Seigniory of Elders, or Governors*, Lear. Diſc. p. 84. *Every Congregation ought to have Elders, and an Eldership*. Denon. of Diſc. c. 12 p. 55 c. 14. p. 69.

l Inſtead of Chancellors, Arch-Deacons, Officials, Commiſſaries, Proctors, Summoners, Church-wardens, *and ſuch like, you* (Parliament-men) *have to plant in every Congregation a lawful, and godly Seigniory*. 1 Admon. to the Parliam.

I would, that every little Pariſh *ſhould have ſeven ſuch* (Elders) *at the leaſt, and every mean Church thirteen, and every great Church twenty three*. Hunt. of the Fox, &c. Ec. 2. a.

l Sneçan. De Diſcip. Eccleſ. p. 456.

Propoſition III.

His Highneſs may not execute the Eccleſiaſtical Duties *of* Preaching, *and miniſtring the* Sacraments, *and yet is to preſcribe* Laws, *and* Directions *unto all Eſtates, both* Eccleſiaſtical *and* Temporal. The

The Proof from Gods Word.

King *Hezechiah* ſaid unto the *Prieſts*, and *Levites* of his time, *My ſons, be not deceived: For the Lord hath choſen you to ſtand before him, and to ſerve him, and to be his Miniſters, and to burn Incenſe* a.

So do we ſay, The Lord hath appointed a *company*, and *calling* of Men to *teach* the *People*, to *expound* the *Scriptures*, to *celebrate* the *Sacraments*, to handle the *Keys* of the *Celeſtial Kingdom*: inſomuch as he whoſoever, that ſhall preſume to do theſe things, not called thereunto, and that *lawfully* b, though he be a *King*, or *Prince*, he may fear that *puniſhment* which fell upon *Uzziah* c.

Notwithſtanding, all *Kings*, *Queens*, and *Princes* in their places, may, yea, and muſt, as occaſion ſerveth, with King *Solomon*, *build* an *houſe for the Lord* d, and ſet the *Courſes* of *Prieſts* to their *office* e; with King *Hezechia* break the *Images*, cut down the *Groves*, take away the *High-places* f, appoint the *Courſes* of the *Prieſts*, and *Levites*, and enjoyn all the People to miniſter *ſuſtenance* unto the *Prieſts* g; with King *Joſiah*, put down, and burn the *Horſes* of the *Sun* h, break down the *houſes* of the *Sodomites* i, purge *Judah* and *Jeruſalem* from the *High-places*, *Groves*, *carved* and *molten Images* k, appoint the *Prieſts* to their *charges* l, and compel all that are found in *Iſrael*, to ſerve the *Lord* their God *m*; and with the King of *Niniveh* proclaim a *Faſt*, and command every man to turn from his *evil way*, &c. *n*.

Of the ſame judgement be other *Churches* o.

a 2 Chr. 29. 11
b See afore Art.
c 2 Chr. 26. 19.
d 2 Chr. 2. 1.
e 2 Chr. 8. 14.
f 2 Chr. 31. 1.
g Thus did *Hezechiah* throughout all *Judah*, and did well, and uprightly, and truly before the *Lord* his God, 2 Chr. 31. 20.
h 2 Kin. 23. 11.
i Ibid. 7.
k 2 Chr. 3. 34.
l Ibid. 3. 5, 2.
m Ib. c. 33 34.
n Jonas 3. 7.
o Conf. Helv. 1. ar. 26. & 2. c. 30. Baſil. ar. 7. Bohem. c. 16. Gal. art. 39. Belg. art. 35. Sax. art. 23. Wittem. c. 3. 5.

The Errors, and Adverſaries unto this Truth.

Much therefore out of the way are, and offend greatly do firſt the *Papiſts*; who publiſh, that

The care of *Religion* pertaineth not unto *Kings*: *Religionis curam ſemper pertinuiſſe ad Reges*, Dele; *ſay the* Expurgators, *Blot it out* a.

a Index Expurg. p. 145.

Queens may not *have*, or *give voice*, either *deliberative*, or *definitive* in *Counſels*, and *Publick Aſſemblies*, concerning matters of *Religion*, nor make *Eccleſiaſtical Laws* concerning *Religion*; nor give any man right to *rule*, *preach*, or *execute* any *ſpiritual Function*, as *under* them, and by their *Authority* b.

b Teſt. Rhem. Annot.

In matters of *Religion*, and of their *ſpiritual Charge*, neither *Heathen*, nor *Chriſtian Kings* ought to direct *Clergie-men*, but rather to take *direction* from them c.

c Cor. 1. 14, 33

The *Emperor* of the whole World, if he take upon him to preſcribe the *Laws* of *Religion* to the *Biſhops*, and *Prieſts*, &c. he ſhall be *damned* aſſuredly, except he repent d.

d Anſw. to the Execut. of Juſt. d. 3. p. 56.

Next, the *Anabaptiſts*, who being private men, and no *Princes*, will take upon them the *ordering*, and *reformation* of the *Church*; as did the *Monetarians* e, and *Muncer* f, in *Germany*.

e Teſt. Rhem. Annot. Heb. 13. 17.

f Carranz. Sum. Conc. p. 365. Bulling. contr. Anabap.

And thirdly, the *Diſciplinarian Puritans*, whoſe *Doctrine* is, that

g T. C. 1 Rep. p. 163.

1. The making of *Eccleſiaſtical Conſtitutions*, and *Ceremonies*, belongeth unto the *Miniſters* of the *Church*, and *Eccleſiaſtical Governors* g, unto the *Elders*, who are to *conſult*, *admoniſh*, *correct*, and *order* all things pertaining to the *Congregation* h.

h 1 Admon. to the Parliam.

2. *Civil Magiſtrates* have no power to ordain *Ceremonies* pertaining to the *Church* i; but are to ordain *civil Diſcipline* only k: as being no *Church-officers* at all.

i T. C. 1 Rep. p. 153.

k Idem. 2 Rep. 2 par. p. 4.

3. The *Eccleſiaſtical Officers* be *Doctors*, *Parſons*, *Elders*, and *Deacons*, the only *Officers* inſtituted of God l, or, at the moſt, *Paſtors*, *Doctors*, *Elders*, *Deacons*, and *Widows*. Theſe are all, no more, nor fewer; and are only ſufficient; and we are to content our ſelves with theſe, and reſt in them, ſaith the *Preacher* m. In which number, unleſs the King be included, he cannot poſſibly have any thing to do in *Church-Affairs*, in theſe mens Opinions.

l Lear. Diſ. p. 10.

m Fruc. Ser. on Rom. 12. p. 33, 71.

Without the *Prince*, the People may *reform* the *Church*, and muſt not tarry for the *Magiſtrate*: ſo thought *Barrow* n, *Greenwood*, and *Wigginton* o. Hence *Hacket's*, *Coppinger's*,

n Bar. Refut. p. 169.

o Conſpir. for pretend. Refor. p. 34.

ger's, and *Arthington's Insurrection* at *London*, 1591.

Without the *Prince* alſo, the *Lords*, and *Burgeſſes* of the *Parliament*, have power of themſelves to reform the *abuſes*, and take away the *corruptions* of the *Church*. Hence their manifold *Petitions*, *Supplications*, *Politick Aſſertions* exhibited unto the *Parliament* from time to time. In one of which their *Supplications*, ſaith one (ſpeaking unto the *Parliament*.)

You muſt enjoyn every one, according to his place, to have an hand in this Work.

You muſt encourage, and countenance the Gentlemen, and People, that ſhall be found forward, &c.

And you (of the *Parliament*) *muſt not ſuffer an uncircumciſed Mouth to bring a ſlander upon that Land*, &c. *ſcil.* upon their *Diſcipline*. This hath *Penry* p.

p Penry, *Supp.* p. 60.

Propoſition IV.

The King, *by His Authority, is to reſtrain with the material Sword, and to puniſh Malefactors, whoſoever they be.*

The Proof from Gods Word

The *Office* of the *Civil Magiſtrate* is to *reſtrain*, and if need be, to *puniſh*, according to the *quality* of their *offences* the diſturbers of the *quiet*, and *peace* of the *Common-weal*; and that, as occaſion ſhall require, ſometime by force of *arms*, if the *enemies* of his *State* be either *forein*, or *domeſtical*, and they gathered together, be *many*, and *mighty*. To this end *Kings* and *Princes* have both *Men*, *Munition*, *Subſidies*, and *Tributes*. So againſt the enemies of *God*, and *good* men, went of *Iſrael*, and *Judah*, the *valiant Judges*, and the *noble*, and *puiſſant Princes*.

And ſometimes they execute their wholſome, and *penal Statutes* upon the *Goods*, *Cattel*, *Lands*, and *Bodies* of their *diſorderly* and *rebellious Subjects*.

For the *King is a miniſter of God, to take vengeance on him that*

that doth evil. Therefore *Princes* are to be feared, not of them which do *well*, but of such as do *wickedly* a.

a Rom. 13. 3, 4.

And this do the people of God acknowledge to be true b.

b Conf. Helv. 1. art. 24, 26. & 2. c. 30. Basil. ar. 7. Bohem. c. 19. Gal. art. 33. Bel. ar 36. Aug. art. 16. Sax. art. 23.

Adversaries unto this Truth.

Contrarily hereunto,

The *Cresconians* were of Opinion, that *Magistrates* were to punish no *Malefactors* a.

a D. Aug. contra Cresc. Gra. l. 3. c. 51.

One *Rabanus* maintained, that *Magistrates* were not of *Gods Ordinance* for the *good*, but an *Humane Institution* for the *hurt* of men b.

b Magd. Eccles. Hist. Cen. 6, c. 4. fol. 216.

Many have a *fancy*, that before the *general Resurrection* there shall be no *Magistrates* at all: because they dream all the *wicked* shall be rooted out. Of this minde are the *Anabaptists* c, and the *Family of Love* d.

c Conf. Aug. 1. art. 17.

d H. N. 1 Exh. c. 12. Sect. 39, 40. Ramseis Confes.

Proposition V.

The Bishop *of* Rome *hath not Jurisdiction in this Realm of* England, *nor other of the* Kings *Dominions.*

The Proof from Gods Word.

The *Bishop* of *Rome*, did he, according to the will of God, *preach* the *Gospel*, *labour* in the *Lords Harvest*, *divide* the *Word of God aright*, *minister* the *Sacraments* instituted by *Christ*, and that *sincerely*; and shew by his *life* and *conversation*, the good fruits of a *godly Bishop*; doubtless he were *worthy of double* a, yea of *triple honour.*

a 1 Tim. 5. 17.

Yet will not the *Word of God*, were he never so *holy* and *religious*, warrant him any *jurisdiction* out of his *Diocess*, especially not within this *Realm*; much less, when he doth perform no part of a *Christian*, but every part of an *Anti-Christian Bishop*, in corrupting the *Doctrine* of the Truth with *Errors*, and cursed *Opinions*, in polluting the *Sacraments* of

Christ

Christ by *Superstitious Ceremonies*; in persecuting the *Church*, and *Saints*, with *Fire*, and *Sword*; in making *Merchandise of the Souls of men through Covetousnesse* b; in *playing the Lord over Gods heritage* c; in *sitting in the Temple of God, as God, shewing himself, that he is God* d; and in *exalting himself against all, that is called God*, or *that is worshipped* e.

b 2 Pet. 2. 3.
c 1 Pet. 5. 3.
d 2 Thes. 2. 4.
e Ibid.

In respect of which fruits of *Impieties*, the said *Bishop* of *Rome* in the Holy Scripture is described to be *very Anti-Christ*, that *wicked man*, the *man of Sin*, the *Son of Perdition*, and *the Adversary of God* f.

f Ibid.

He was openly proclaimed *Anti-Christ* by a *Councel* in *France*, in the Reign of *Hugh Capet*. He is termed by the truly, and godly-learned, The *Basilisk of the Church* g, neither the *Head*, nor the *Tail* of the *Church* h.

g Luther, præf. Epist. L. Hasenb. Hemming. in 5. c. Jac. epist.

His *Jurisdiction* hath been, and is justly renounced, and banished out of *England*, by many *Kings*, and *Parliaments*, as by *King Edward* the *First*, *Third*, and *Sixth*; by *King Richard* the *Second*, by *King Henry* the *Fourth*, *Sixth*, *Eighth*; and by *Queen Elizabeth*; and by our most Noble *King James*.

His *pride*, and intolerable *Supremacy* over all *Christian* people is reonounced, and condemned as well by the *mouths*, as *writings* of all the *purer Churches* i; and that deservedly.

i Confes. Helv. 1. ar. 18. & 2. c. 17, 18. Bohem. c. 8, 9. Belg. ar. 28, 32. Wittemb. ar. 31. Augustan. de Abus. ar. 7.

The Errors, and Adversaries unto this Truth.

But with the *Papists*, the *Bishop* of *Rome*, he is forsooth for Supremacy, *Abel*; for governing the Ark, *Noah*; for Patriarch-ship, *Abraham*; for Order, *Melchisedech*; for Dignity, *Aaron*; for Authority, *Moses*, for Justice, *Samuel*; for Zeal, *Elias*; for Humility, *David*; for Power, *Peter*; for his Unction, *Christ* a: the *general Pastor*, the *common Father of all Christians*, the *high Pastor of Gods universal Church*, the *Prince of Gods people* b; for Title, *God*, even *the Lord God the Pope* c; for Power, God; For

a Marjoran. Clyp. Milit. Eccl. 3. c. 35.
b Answ. to the Execut. of Just. c Panorm. De transl. Præl. cap. *Quanto.* § d Cerc. l. 1. c. 2. e Distinct. 40. c. 5. *Papa.*

By him *Kings Reign* d, he may judge *all* men; but must of *none* be judged *e*, he can do what him list, as well as God, except

His *Jurisdiction* is *universal*, even over the whole world g.

Him, upon pain of *eternal damnation*, all *Christians* are to obey h.

And by his *Sovereign Authority* both all *Papists* in *England* were discharged from their obedience, and subjection unto *Queen Elizabeth*, and the same *Queen* disabled to govern her own People, and Dominions i.

g Test. Rhem. Annot. marg. p. 280.

h Bonif. 8. De M jor. & Obed. in Extravag.

i Brislow, Motive 40.

PROPOSITION VI.

By the Laws of this Realm, Christian *men, for heinous, and grievous Offences, may be put to death.*

The Proof from Gods Word.

As the *Natures* of men be divers; and some *sins* in some *Countries* more abound, then in others: so are the *Punishments* to be imposed upon *Malefactors*, according to the *quantity*, and *quality* of their *Offences*; and any *Country*, and *Kingdom*, may punish *Offenders*, even with *death*, if the *Laws* thereof, and their *Offense* do require it. For

All, that take the Sword, shall perish with the Sword a.

Governors be sent of the King, for the punishment of evil Doers b.

A wise King scatteres the wicked, and causeth the Wheel to turn over them c.

The Magistrate beareth not the Sword for nought, and is the Minister of God to take Vengeance on them, that do evil d.

a Mat. 26 52.

b 1 Pet. 2. 14.

c Prov. 20.26.

d Rom. 13. 4.

Which *Punishments* testifie to the World, that

God is *just*, which will have some sins more *severely* punished, then others; and the *Magistrates* to cut off dangerous, and ungodly Members.

God is *merciful*, and hath care both of his *Servants*, and of *Humane Society*.

God

God is *all wise*, and *holy*, in that he will have it known, who are *just*, who *wicked*, who *holy*, and who *prophane*; by *cherishing*, and *preserving* of the one, and by *punishing*, and *rooting out* of the other.

Our godly, and *Christian Brethren* in other *Countries* approve this *Doctrine* e.

e Conf. Helv. 1. ar. 24, 26. & 2. c. 30. Basil. art. 7. Bohem. c. 16. Gal. ar. 39. Belg. art. 36. Aug. ar. 16. Sax. ar. 23.

The Adversaries unto this Truth.

The Adversaries of this *Doctrine* be divers. For

Some are of *Opinion*, that no man for any offence should be put to *death*. Such in old times were the *Manichees*, and the *Donatists* a; and such in our dayes be the *Anabaptists* b.

a D. August. in Johan 11.

And some do think, that howsoever, for their offences against the *second Table*, *Malefactors* may be put to *death*: yet for *Heretical*, and *erronious Opinions* in points of *Religion*, none are to suffer. Of this mind are the *Familists*. For

b Conf Helv. 2. cap. 30.

They hold, that no man should be put to *death* for his *Opinions* c.

c Display.

They blame Mr. *Cranmer*, and *Ridley*, for burning *Joan* of *Kent*, for an *Heretick* d.

d Ibid.

It is not Christian-*like, that one man should persecute another for any cause touching Conscience* e,

e Fam. 2. Letter unto M. Ro.

Is not that punishment sufficient (say they) *which God hath ordained, but that one* Christian *must vex, torment, bely, and persecute another* f?

f Ibid.

PROPOSITION VII.

It is lawful for Christian *men, at the Commandment of the* Magistrates, *to wear Weapons, and serve in Wars.*

The Proof from Gods Word.

There is (saith King *Solomon* a) *a time of War, and a time of Peace*:

a Eccles. 3. 8.

Peace: and *Princes* are by *War*, and *Weapons*, to repreſſe the power of *Enemies*, whether *foreign*, or *inteſtine*. For they are in authority placed for the *defence* of *quiet*, and *harmleſs Subjects*; as alſo to remove the *violence* of *Oppreſſors* and *Enemies*, whatever they be. For theſe cauſes have they *Horſes prepared for the Battell* b; *Tributes* paid them as well for *Chriſtians* c, as others; and *Subjects* to ſerve them in their *Wars*, of what nature ſoever.

b Prov. 2. 31.
c Rom. 13. 6, 7.

Cornelius, being a *Chriſtian* d, was not forbidden to play the *Centurion*, or bidden to forſake his *Profeſſion*: nor the *Souldiers*, that came unto *John Baptiſm*, willed to leave the *Wars*, but *to offer no violence unto any man*.

d Act. 10.
e Luke 3. 14.

This Truth is granted by the *Church*.

f Conf. Helv. 2 c. 30. Bohem. c. 16. Sax. art. 23.

The Adverſaries unto this Truth.

Many are againſt this *Aſſertion*; whereof ſome doubt of the Truth thereof; as *Ludovicus Vives* a.

a *Arma Chriſtianum virum tractare neſcio an fas ſit.* Lud. Vives, Inſtitut. Fœm. Chr. l. 1.

Others deny it altogether, as *untrue*. So did, in ancient time, the *Manichees*, whoſe *Doctrine* was, that *No man might go to War* b.

b D. Aug. contra Manich. l. 22. c. 74.

Lactantius thought it altogether unlawful for a *good* man, or a *Chriſtian*, either to go to *War*, or to bring any man to a *violent death*, though by *Law* he were adjudged to die c.

c Lactan. De vero cultu, c. 20.

In theſe dayes the *Anabaptiſts* think it to be a thing moſt *execrable* for *Chriſtians* to take *Weapons* to go to *War* d.

d Conf. Helv. 2. c. 30.

The *Family of Love* alſo do ſo condemn all *Wars*, as the time was when they would not bear, or wear a *Weapon* e: and they write firſt of themſelves, how all their nature is *Love*, and *Peace* f, and that they are people *peaceable* g; but all other men in the world beſides, they do *wage War*, *kill*, and *deſtroy*: for which ends they have divers ſorts of *Swords*, *Halberds*, *Spears*, *Bows*, and *Arrows*, *Guns*, *Pellets*, and *Gun-powder*, *Armor*, *Harneſſe*, and *Gorgets* h; none of which the *Familiſts* do uſe, or allow of.

e Diſplay, H. 5. 5. b.
f H. N. Spir. Lan. c. 37. ſect. 2.
g Ibid. Præf. ſect 31.
h Ibid. c. 4. ſect. 9.

ART.

ARTICLE XXXVIII.

Of *Christian* mens Goods, which are not common.

The Riches, and Goods of Christians 1 *are not common, as touching the Right, Title, and Possession of the same; as certain* Anabaptists *do falsly boast. Notwithstanding,* 2 *every man ought of such things, as he possesseth, liberally to give Alms to the poor according to his ability.*

The Propositions.

1. The Riches, and Goods of *Christians*, as touching the Right, Title, and Possession of the same, are not common.
2. Every man is to give liberal Alms to the poor, of that, which he possesseth, according to his ability.

PROPOSITION I.

The Riches, and Goods of Christians, *as touching the Title, and Possession of the same, are not common.*

The Proof from Gods Word.

AGainst *community* of Goods, and Riches, be all those places (which are infinite) of the Holy Scripture, that either condemn the *unlawful getting, keeping,* or *desiring* of *Riches,* which by *Covetousness* a, *Thievery* b, *Extortion* c, and the like *wicked* means many do attain; or do commend *Liberality* d, *Frugality* e, free, and friendly *Lending* f, honest *Labor* g, and lawful *Vocations* to live, and thrive by *h*. All which do shew, that *Christians* are to have Goods of their own, and that Riches ought not to be common.

a *If any one, that is called a Brother, be a Fornicator, or Covetous, &c. with such one eat not. Covetousness, let it not be once named among you, as it becometh Saints,* Eph. 5. 3.

b *Let none of you suffer as a Thief, &c.* 1 Pet. 4. 15.

o with a Brother, that is an Extortioner, eat not; 1 Cor. 5. 11. Neither Thieves, nor Covetous Persons, nor Extortioners shall inherit the Kingdom of God; 1 Cor. 6. 10.

d It is a blessed thing to give, rather then to receive; Act. 20. 35. Yea, and that thing ye do unto all the Brethren throughout all Macedonia; 1 Thes. 4. 10. If a Brother, or a Sister be naked, and destitute of daily food; &c. notwithstanding ye give them not these things, which are needful to the body, what helpeth it? Jam. 2. 15, 16.

e If there be any, that provideth not for his own, and namely for them of his household, he denieth the Faith, and is worse then an Infidel; 1 Tim. 5. 8. f From him, that would borrow of thee, turn not away; Mat. 5. 42. And lend, looking for nothing again; Luke 6. 35. g Let him, that stole, steal no more, but rather let him labor, &c. that he may have to give unto him, that needeth; Eph. 4. 28. We warned you, that if there were any, which would not work, that he should not eat; 2 Thess. 3. 8.

h Ye know, that these Hands have ministred unto my necessities, and to them, that were with me; Act. 20. 34. We labored day, and night, because we would not be chargeable unto any of you; 1 Thess. 2. 9. We took not Bread of any man for nought; 1 Thess. 3. 8.

Of this Judgment be the *Reformed Churches* i.

i Confes. Helv. 3. c. 29. Gal. ar. 40. Belg. ar. 36. Aug. ar. 16. Wittemb. c. 21.

The Adversaries unto this Truth.

a Heyden, Des. urbis Hierosolym. l. 3. c. 3.
b D. Aug. De mor. Eccles. Cath. l. 1.
c Magdeb. Eccles Hist. Cen. 5. fol. 568.
d D. Humfred. De Romanæ Curiæ praxi p. 39. ex Epiph.
e W. Th. Dese. of Italy, p. 59.
f Sleidan. Com. l. 6.
g Disp. H. 3. b.
h H. N. Spir. land. c. 35, sect. 34.

Of another mind were the *Essei* a, the *Manichees* b, the *Pelagians* c, the *Apostolicks* d, and *Fratricellians* e, and are the *Anabaptists* f, and *Family of Love* g.

Among the *Familists* (saith *H. N.*) none claimeth any thing proper to himself for to possess the same to any *owedness*, or *privateness*. For no man, *&c.* can desire to appropriate, or challenge any thing to himself, either yet to make any private use to himself from the restward; but what is there is free, and is also left free in his upright form h.

PROPOSITION II.

Every man is to give liberal Alms *to the poor of that, which he possesseth, according to his ability.*

The Proof from Gods Word.

Unto *Liberality* towards the poor, according to our ability, we are in the Holy Scriptures provoked,

1. By

1. By the *Commandments* from God, by his Servants the *Prophets* a, by his *Son* our *Saviour* b, and by his *Apostles* c.

2. By ſweet *Promiſes* of ample Bleſſings *d*.

3. By *Threatnings* of Puniſhments to the *covetous*, and *ſtony-hearted* e.

4. By the *Examples* of the beſt men, *viz.* the *Apoſtles*, and *Primitive Church* f.

So the *Churches* g.

a Deut. 15. 11. Prov. 5. 15, 16. Eccl. 11. 1, 2.
b Mat. 5. 42, & c. 6. 2, 3, &c. Luk. 6. 30, &c.
c Rom. 12. 13. 1 Cor. 16. 2.
d Eccl. 11. 1. *The liberal perſon ſhall have plenty: and he that watereth, ſhall alſo have rain*, Prov. 11. 24. *He that ſtoppeth his ear at the crying of the poor, he ſhall cry, and not be heard*, Prov. 21. 13. *He, that giveth unto the poor, ſhall not lack; but he, that hideth his eyes, ſhall have many curſes*; Prov. 28. 27.
e Act. 28. 9, 10. Rom. 15. 25. 1 Cor. 8. 1, 2, 3, &c. 2 Cor. 9. 2, &c.
g Conf. Helv. 2. c. 2. 3. 28, 29. Sax. ar. 21. Wittemb. c. 18.

The Adverſaries unto this Truth.

Of ſtrange minds therefore, and impious are,

Firſt, the *Anabaptiſts*, which would have no man either to *give*, or *receive*. For all things, in their Opinion, ſhould be *common* (as afore alſo hath been ſaid,) and none among them be either *poor* to *receive*, or *wealthy* to *miniſter* any *Alms* a.

Secondly, the *Hypocritical Sectaries*, who are bountiful only to thoſe, which *ſide with* them. Such were firſt the *Publicans* in our *Savior* his days *b*, and after them the *Manichees*, who would miniſter neither *Bread*, nor *Water* unto any *hungry*, and *pining Beggar*, unleſſe he were a *Manichean* c.

And ſuch are the *Family of Love*; who ſay, they are not bound to give *Alms*, but to their own *Sect*: and, if they do, they give the ſame to the *Devil* d.

a Bale, *Myſt. of Iniqu.* p. 53.
b Mat. 5. 46, 47.
c *Homini mendico ſurienti, niſi* Manichæus *ſit, panem, aut aquam non porrigunt* Manichæi. *D. Aug. De mor. Manich. l.* 2.
d Diſcipl. H. 7. b.

ARTICLE

ARTICLE XXXIX.

of a *Christian* mans's Oath:

As we confess, 1 *vain, and rash Swearing is forbidden* Christian *men by our Lord* Jesus Christ, *and* James *his* Apostle: *So we judge, that* 2 Christian *Religion doth not prohibit, but that a man may swear, when the* Magistrate *requireth, in a cause of Faith, and Charity; so it be done according to the* Prophets *teaching, in Justice, Judgment, and Truth.*

The Propositions.

1. We may not swear *vainly*, and *rashly.*
2. A *lawful Oath* may be given, and taken; according to the Word of God in Justice, Judgment, and Truth.

PROPOSITION I.

We may not swear vainly, *and* rashly.

The Proof from Gods Word.

THe better to avoid *vain*, and *rash Oaths*, and *Swearing*: it is good to have in remembrance that, which is said by our *Savior Christ*, and his *Apostle James.*

Our *Savior* saith, *Swear not at all, neither by Heaven, for it is the Throne of God; nor by the Earth, for it is his Footstool; nor by* Jerusalem, *for it is the City of the great King; nor by thine Head, because thou canst not make one Hair white, or black;* [a] Mat. 5. 34. *but let your communication be, Yea, Yea, Nay, Nay* a.

So the *Apostle* St. *James*; *Before all things, my Brethen* (saith he)

he) *Swear not, either by the Heaven, or by the Earth, or by any other Oath; but let your Yea be Yea, and your Nay, Nay, lest ye fall into condemnation* b.

All *Churches* do, and some in their publick Writings, condemn *vain, rash*, and *idle Oaths* c.

b Jam. 5. 12.
c Conf. Helv. 2. c. 5. Basil. ar. 11.

Adversaries unto this Truth.

This declareth many sorts of men to be very impious, as

The *Wantons*, which for their *pleasure*; and the *covetous Worldlings*, who for *gain*, and *profit*, blush not to *take the Name of God in vain*, by idle, rash, and usual *Oaths*. Next the *Basilidians* a, *Helchisaites* b, *Priscillianites* c, and *Family of Love* d, who for *ease*, and to avoid *trouble*, and *persecution*, dread not to *swear*, and *forswear* themselves.

Thirdly, the *Papists*; whose common guise is to swear either by *Saints*, or *Idols*, or by *God*, and *Creatures* together e.

Fourthly, the *Puritans*, who use to swear, though not by *God*, &c. yet as wickedly, using horrible *Imprecations*, as *I renounce God, God damn me*, or, as *Hackets* manner was, *God confound me* f.

Lastly, the *Bannisterians*, who deem it *Hypocrisie* for one *Christian* to reprove another for common, and rash *Swearing*, which are but *Trifles* in their Opinions g.

a Philast.
b Euseb. et Ovid. l. 8. c. 38.
c Bulling. contra Anabap. l. 2. c. 4.
d Raml. Con.
e Petr. de Soto Meth. Conf. p. 40 a.
f Conspir. for pretend. Reform. p. 5.
g Unfold of Bannist. Error.

PROPOSITION II.

A lawful Oath may be given, and taken, according to the Word of God, in Justice, Judgment, and Truth.

The Proof from Gods Word.

The Truth of this *Doctrine* appeareth plentifully in the *Holy Scriptures*. For in the same there be both *Commandments*, that we *must*, and *may*; and *forms* prescribed, *how* we shall swear.

For the first: *Thou shalt fear the Lord thy God, and serve him; and shalt swear by his Name*, saith *Moses* a. Again, *Thou shalt swear, The Lord liveth, and thou shalt cleave unto him, and shalt swear by his Name* b.

a Deu. 6. 12, 13
b Ib. 10. 20.

And touching the other, ſwear may we not either by *Baal* c; or by *ſtrange Gods* d; or by the *Lord*, and by *Malcham* (that is *by Idols* e;) or by any *Creatures* f.

But our *Oaths* muſt be made in the *Name of the Lord* g; as, *The Lord liveth* h; and all is to be done in *Truth, Judgment*, and *Righteouneſs* i, and when the *Magiſtrate* calleth us thereunto *k*.

All *Churches* joyn with us in this Aſſertion, and ſome teſtifie the ſame in their publick Writings *l*.

c Jerem. 12. 16.
d Joſh. 23. 7.
e Zeph. 1. 5.
f Mat. 5. 34.
g Deut. 6. 13.
h Jer. 12. 16.
i Jer. 4. 2.
k Exod. 22. 8. 1 Kin. 8 31.
l Conf. Helv. 1. ar. 16. & 1. c. 30 Gal. ar. 40. Baſil. ar. 11. ſect. 1. Aug. ar. 16.

The Errors, and Adverſaries unto this Truth.

Many be the Adverſaries, one way, or other, croſſing this Truth. For,

1. Some condemn all *Swearing*, as did the *Eſſenes*, who deem all *Swearing* as bad, as *forſwearing* a; and do the *Anabaptiſts*, which will not ſwear, albeit thereby both the *Glory of God* may be much promoted, and the *Church* of *Chriſt*, or *Common-weal* furthered *b*.

a Fard. of Fa-thions, 2 part.
b Conf. Baſil. ar. 11. ſect. 1.

2. Others condemn ſome kind of *Oaths*, and will not *ſwear*, though urged by the *Magiſtrate*, but when themſelves think good; ſo the *Papiſts*: No man (ſay they) ought to take an *Oath* to accuſe a *Catholick* (a *Papiſt*) for his *Religion* c: and, Such, as by *Oaths* accuſe *Catholicks* (that is, *Papiſts*) are damned *d*.

c Teſt. Rhem. An. Act. 23. 12.
d Ibid.

So the *Puritans* oſtentimes either will take no *Oath* at all, when it is miniſtred unto them by Authority, if it may turn to the moleſtation of their *Brethren* e, or if they *ſwear* (finding their teſtimony will be hurtful to their cauſe) they will not deliver their minds after they be ſworn f.

e Hook. of Eccleſ. Pol. Præf.
f D. Sutcliffs anſw. to Job Throc. p. 46. b.

3. Others, having taken the *Oath*, do fouly abuſe the ſame, as the *Knights of the Poſts*, like the *Turkiſh Setti*, and *Chargi* g, who for a *Ducket* will take a thouſand *falſe Oaths* afore the *Magiſtrate*: as alſo the *Jeſuites*, who in *ſwearing* (which is little better then *forſwearing*) do *uti ſcientia*, that is, *cunning*, and *equivocations* h: as alſo do they, who conſcionably, and religiouſly keep not their *Faith*; ſuch are the forenamed *Papiſts*. For (ſay they) *An Oath taken for the furtherance of falſe Religion* (as they take the *profeſſion* of all *Proteſtants* to be i) *bindeth*

g Pol. of the Turk. Emp. c. 24. p. 74.
h Quod lib. p. 34. 68. Garnets Anſwer.
i Teſt. Rhem. An. Act 20. 12.

bindeth not k. Again, *Faith is not to be kept with Hereticks* l. Which *Assertion* little differeth from the *Opinion* of some *Puritans*, who teach, that *Promise* (or *Faith*) is not to be kept when as perhaps by the not erecting of *Presbyteries* in every *Parish*) Gods *Honor*, and *Preaching* of his Word is hindred m. *Subjects* be discharged from their *Oath of Allegiance*, and may gather *Forces* against their *liege Sovereign*, if he enterprise any thing to the hurt of his *Realm*, or of the (*Romish*) *Religion*, was a *Determination* of the *Sorbonists* in a certain *Conventicle* of theirs at *Paris* n. And that *Magistrates*, by their *Subjects*, may be brought under to obedience of *Laws*, was a Conclusion of certain *Scottish Ministers* in a private *Conventicle* of *Edinburgh* o.

Seditiosi non sunt, qui resistunt Principibus, Politicum, aut Ecclesiasticum statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit; saith a *Frenchman* p: yea (saith an *Englishman*) whose *Works* by *T. C.* are highly approved, and commended, *Hunc tollant vel pacifice, vel cum bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium ordinum Conventus publicus* q; *Subjects* may not respect their *Oaths* made unto such *Princes*, which trouble the state of the *Church*, or *Common-weal*.

Finally, whatsoever *Princes* be (good, or bad) if they be *Women* (say some) *Oaths of Allegiance* then are not to be kept. Their words be these,

First, (*as well the* States *of the* Kingdom, *as the Common People*) *They ought to remove from Honor, and Authority that Monster in nature: so call I* Woman *in the Habit of Man, yea a* Woman *against nature reigning above Man. Secondly, If any presume to defend that impiety, they ought not to fear, first to pronounce, and then after to execute against them* (that is to say, against *Women Governors*) *the sentence of Death. If any man be afraid to violate the Oath of Obedience, which they have made to such Monsters, let them be most assuredly perswaded, that as the beginning of their Oaths, proceeding from ignorance, was sin: so is the obstinate purpose to keep the same, nothing but plain Rebellion against God* r.

k *Juramentum propter falsam religionem præstitum non obligat.* Bap. Fickler. de Jure Magist. p. 11.

l Conc. Constan.

m *Geneva* Am. Mat. 2. 13. *One of them hath delivered, that if the Prince do hinder the building of the Church, the people may by force of Arms resist him*; Ans. to the Abstract. p. 94.

n Mercur. Gallo-Belg. l. 2. p. 89.

o Buchan. Rerum Scotic. l. 17. p. 202. b.

p Euseb. Philadelph. Dial. 2. p. 57.

q Bud. Fen. S. Theo. l. 5. c. 13.

r Against the regim. of Women, 2. blas. p. 53. b.

Lastly of all, whereas every *Minister* of the *Word*, and *Sacraments*, at his *Ordination* doth swear to obey his *Diocesan* in all lawful matters, certain *Gentlemen* of the *Puritan* Faction writ thus unto the *Bishops* of the *Church* of *England*, and Printed the same, *viz. The Canon Law is utterly void within the Realm; and therefore your Oath of Canonical Obedience is of no force, and all your Canonical Admonitions not worth a rush* [f]?

[f] *The Gentlemens demands unto the Bishops* (printed *anno* 1605.) p. 46.

D. Hillar. *contra* Constantium August.

Non recipit mendacium veritas; nec patitur religio impietatem.
"The Truth admits no Lye; neither can Religion abide Im-
"piety.

1 Tim. 1. 17.

Unto the King Everlasting, Immortal, Invisible, unto God onely wise be *Honor*, and *Glory for ever, and ever*, Amen.

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